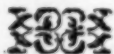


P. Darill 1764

THE
HISTORIE
OF THE CHVRCH OF
ENGLAND.
COMPILED BY VENERABLE BEDE
ENGLISHMAN.

Translated out of Latin, into English,
by THOMAS STAPLETON
Doctor in Divinitie.

You being sometimes strangers and enemies in vnderstanding &c. He hath now reconciled in the body of his flesh thorough death &c. If yet yee continue grounded and stedfast in the faith, and be not moued away from the hope of the gospell, which yee haue heard, which hath bene preached amonge all creatures vnder heauen. *Colos. 1.*



AT S. OMERS.

For Iohn Heigham, with permission of Superiours.

Anno 1622.

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TO THE RIGHT
EXCELLENT AND HIS

MOST GRATIOVSE SO-

ueraigne Iames, by the grace of God
Kinge of great Brittainy, France
and Ireland, Defender
of the Faith.

IF THE minde of man
(most gracious Soue-
rain) in respect of which
we are made after the
image of the highest, excelled not
in many degrees, the lumpe of mor-
tall flesh, by meanes whereof it vt-
tereth its naturall functions; if the
qualities of the one, surmounted
not infinitely the conditions of the
other, neither should it seme worth
the while to set penne to paper for
defence of true religion, in these
perilous times of schisme and here-

sy, nether would it be fitting for one
 of my calling to commend such la-
 bour to the vewe of your Maiesty.
 For, as in the writting I haue good
 cause to remembre, that *Truth pur-*
chafeth hatred, so in the commēding
 of the same, I can not forget, that a
 younge scholer and base subiect, at-
 tēpteth to talke with a right migh-
 ty Prince and his lerned Souerain.
 Notwithstanding, considering the
 inwarde man and better portion of
 my selfe, I haue to comfort me both
 in the one, & in the other. In the one
 in respect of the profit which may
 arise hereby to the deceiued consci-
 ences of my dere cōtrymen, your
 highnes subiectes, my regard to
 Gods honour & zeale to the truth
 do make me lesse to feare the dis-
 pleasur that may ensue. In the other
 your highnes most gratiouse Cle-
 mency and known good affection
 to be enformed of the truth, enbol-
 deneth

DEDICATORIE.

3

deneth me to prefet particularly to
your most Royall Maieſty , that
which I publish to the whole Real-
mes commodity For as that which
the body receiueth , the head firſt
veweth & conſidereth , ſo thought
I moſt conuenient, that the general
hiſtory of the realme of England,
ſhoulde firſt be commended to the
Kingly head and Souerain gouuer-
nour of the ſame. Againe, the hiſto-
ry in Latin being dedicated by the
Author to a kinge of this realme,
one of your moſt Noble proge-
nitours , it ſeemed no leſſe then
duty , that the tranſlation and new
publishing of it, ought to come
forth vnder your highnes prote-
ction, ſucceeding in the Imperiall
Crowne of the ſame.

The matter of the Hiſtory is
ſuch, that if it may ſtand with your
Maieſties pleaſure, to vewe & con-
ſider the ſame in whole or in part,

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your

your highnes shall clerely see, as well the misse informations of a few for displacing the auncient and right Christiã faith, as also the way and meane of a speedy redresse that may be had for the same, to the quietnesse of the greater part of your Maiesties most loyal & lowly subiectes cōsciences. In this history it shall appeare in what faith your noble Realme was christened, and hath almost these thousand yeres continewd: to the glory of God, the enriching of the crowne, and great welth & quiet of the realme. In this history your highnes shall see, in how many & weighty pointes the pretented refourmers of the church in your Graces dominions, haue departed frō the patern of that founde and catholike faith, planted first among Englishmen by holy S. Augustin our Apostle, and his vertuous company, described truly & fin-

DEDICATORIE.

7

sincerely by Venerable Bede, so called in all Christendom, for his passing vertues and rare lerninge, the Author of this History. And to the intent your highnes intention bent to weightier considerations & affaires, may spende no longe time in espying out the particulars, I haue gathered out of the whole History, a number of diuersities betwene the pretended religion of Protestants, & the primitiue faith of the english church, and haue annexed the streight ioyning to this our simple preface. Maie it please your most gracious highnes to take a short vew of it, and for more ample intelligence of euery particular (if it shal so like your highnesse) to haue recourse to the booke and chapter quoted.

Beside the whole history of holy and learned S. Bede, I haue published a short and necessary discourse

course to meet with the only argument of such as wil pronounce this whole booke to be but a fardle of papistry ; a witnesse of corrupted doctrine; a testimony of that age & time which they haue already condemned for the time of no true Christianity at all ; of such I say, as haue altered the faith we were first Christened in, cōdemning our dere forefathers of almost these thousand yeares, the Christian inhabitants of your graces dominions. This I haue done principally in two partes. In the first, by expresse testimonies of holy Scriptures, the psalmes, the Prophets, and the new Testament : by remouing the objections of the aduersaries taken out of holy Scripture : by the glorious successe of these later 900. yeares in multiplying the faith of Christ through the worlde: last of all by clere and euident reasons I haue
proued,

proued that the faith of vs English
men al these nine hundred yeares ,
coulede not possibly be a corrupted
faith , trained vp in superstitions ,
blindnesse, & Idolatry as it is falsely
& wickedly surmised of many, but
that it is the true & right Christia-
nity no lesse then the first vj.c.yea-
res & immediat succession of the A-
postles. In the secōd part, where we
gather a nūber of differēces in doc-
trine, in ecclesiastical gouernemēt,
in the order & maner of proceeding
in the course and consequences of
both religions, that first planted a-
mong vs & so many hundred yea-
res continewd , and this presently
preached and pretended , I haue
shewed by the testimonies of the
moste auncient and approued Fa-
thers , of the Councils and histo-
ries of that time, that in al such dif-
ferences our faith first planted and
hitherto continewd amonge vs.
agreeth

agreeth and concureth with the
practise and belefe of the first vj. c.
yeres , the time approued by all
conſet for the right and pure Chri-
ſtianity. If it may ſtande with your
Maieſties pleaſure , to weigh this
double truth ſo clerely proued, firſt
out of Gods holy worde and eui-
dent reaſon, then out of the aſſured
practiſe of the primitiue church,
your Grace ſhall quickly ſee a rea-
dy redreſſe of preſent ſchiſmes , a
compendious quieting of troubled
conſciences , an open pathe to re-
turne to the faith, without whiche
is no ſaluation, As we knowe right
well, the meaning of your gracious
highnes to be already ſeriously bet
to haue the truth tried, and to be
ſincerely publiſhed throughe all
your Graces dominions , ſo to the
ende that this godly zeale maye in
your Maieſties moſt Princely hart
the more be kindled & confirmed,
moſt

most humbly and lowly I beseeche the same, to beholde a fewe examples of the most puissant Princes that haue ben in Christendom, which in that singular vertue haue principally excelled.

At what time princes and Emperours (hauing certaine hundred yeares fought & strived al in vaine against the light of the ghospell and publishing of Christian religion) began at length them selues to take the sweete yoke of Christe, to submit their Sceptres to his holy Crosse, and ioyning deuoute humility with worldly policie, began to procure their soules helth, and to prouide for the worlde to come, then the prophecy of Esaie was in them fulfilled saying to the church of Christ. *Beholde I will stretche* *Esa. 49.*
*out mine hande to the gentils, and sett
 up my token to the people. They shall
 bringe thee thy sonnes in their lappes,
 and*

and cary their daughters vnto thee vpon their shoulders. For Kings shall be thy nursing Fathers, and Quenes shall be thy nursing mothers. They shall fall downe before thee: &c. Then their chiefe endeuous and principal care hath bene, to maintaine the only Catholike faith in their dominiōs, and to chase esteemoones all schismes & heresies that from time to time sprāge vp amonge them. Conſtātin the great (worthely so called for sondry respects) the Arrian heresy arising vnder him, laboured by all meanes possible and semely to his princely vocation, to quenche the same. For this purpose, first he directed that lerned & vertuous Father Osius bishop of Corduba in Spayne to the churches of Ægypt, where the terrible tragedy of thathainous heresie beganne, with his letters of exhortation to reconcile them againe, which were diuided in matters

Niceph.
lib. 8. cap.
12.

ters of the faith. He wrote also to Arrius him selfe, and Alexander the bishops of Alexandria, perswading with them to come to agreement and accomde. After (all this suffising not) at the motion & order of the yertuous bishops of that time, and by their ordinary meanes, he caused the truth of the controuersie to be inquired, examined, and discussed in a full and generall Councell helde at Nice, where he presented himselfe, bearing the charges of the bishops that dwelled farre off. After this councel according to to the determination of those holy Fathers, for quieting the church, he banished Arrius, Theognis, Eusebius of Nicomedia, and other masters of that secte. He talked also & commoned with Acesius a bishop of the Nouatians, labouring to winne him againe to the Catholike church. Being troubled also

Cap. 19.

In præfat.
Nic. Con.Nicep. lib.
3. cap. 14.

Idem li. 7.
cap. 42.

also with Donatus and his complies breeding then a new secte in Christes church, against Cæcilianus their lawfull bishop, he wrote vnto Melciades then Pope of Rome to decide the matter, and directed a commissiō out of his owne Courte for the better expedition of the same. Thus laboured that vertuous & Christian Emperour Constantin the great, to maintaine the vnity of Christes church, and to abolish all heresies in the prouinces of the whole world the subiect vnto him. This glasse he lefte to his posterity other Christian Princes, to looke vpon.

Hist. tri-
part. libr.
3. c. 13.

Valentinian the first, the next catholike Emperour of any continuance after Costantin, so earnestly tendred the catholike religion, that when Valens his brother the Arrian Emperour of the East, demaunded aide of him a-
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gainst the Gothes, then breaking
 in to the Romain empire, he answered, that being an heretike, it
 could not stande with his conscience & religion for to helpe him: fearing
 worthely the checke that God by the mouth of Iehu gaue to Iosaphat
 kinge of Iuda, for aiding the Apostata & Idolater Achab, kinge
 of Israell Theodosius successour of Valens in the East, called also the
 great for his worthy and princely qualities, for the maintenaunce of
 the Catholicke faith of Christes church, published an edict against
 the Arrians and the Maniches, wherby he embarred them all manner
 of assemblies, preaching or teaching, banished them out of cities
 and places of resorte, commaūding also no man should company with
 them. Againe the same Emperour after much disputations and conferences
 had with the Arrians, per-
 ceauing

2. par. 19.
 & 35.

L. omnes
 Vetite
 Cod. de
 her. &
 manich.

THE EPISTLE

ceauing at lenght by the aduise of Sifinnius, they agreed not amonge them selues, nor approued the lerned wrirers in Christes church before their time (both which great faultes are euident in the principal promoters of this new pretended religion) vtterly to extinguish all heresy, and for a finall extirping of schisme, he with Gratian commaunded expressely, that such doctrine and religion only shoulde take place, as Damasus, then Pope of Rome, taught and allowed.

Socrates
lib 5. c. 19.
Sozomenus
lib. 1.
cap. 17.

Honorius and Arcadius sonnes to Theodosius, folowed the godly stepps of the vertuous Prince their Father. Therupon Arcadius by the stoute aduise of Chrysostom, would not graunt to Gainas a famous Scithia capteine vnder him, one poore corner in all the east to practise his Aria profession in. Honorius likewise, hauing informatiō
of

of the horrible scismes of the Donatists in Africk, directed in comission therether, Marcellinus to be present at a generall assembly in Carthage of the Catholike bishops and the Donatists, as it appeareth by the conferéce of that Tom. 7. assembly, yet extant in the workes of of Saint Augustin.

How diligent Theodosius the second, next successor to the forsaide Emperor, was in extirpating the heresy of Nestorius, and in setting forth the right doctrin touching the Godhead of the holy Ghost, against Macedonius and his scholers, the writings of Cyrillus ad Reginas, and to Theodosius him selfe do euidently declare:

After these Marcianus the Emperor with that virtuous princes Pulcheria, laboured diligently to extinguish the heresie of Eutiches, as it may appeare by sundry epistles of learned Leo, then Pope of Rome, soliciting often the Emperour thereto: and

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by the actes of the fourth generall
 councill of Chalcedon. Which not
 long after him Iustinus the Empe-
 rour, with such Christian zeale de-
 fended, that he caused Seuerus the
 schismaticall bishop of Antioch, to
 haue his tounge cut out, for the daily
 blasphemies he vttered against that
 councill. Iustinian also his successour
 caused al the hereticall bookes, and
 writings of the saied Seuerus and o-
 ther to be burned, and made it death
 to any that kept or vsed, any such
 books. The Christian zeale of this
 Emperour toward the maintenaunce
 of Christian religiō, is declared in the
 fift generall council kept at Constan-
 tinople against sundry heresies. Pro-
 copius commending the earnest and
 vertuous zeale of this Emperour wri-
 teth, that he would neuer admit Geli-
 merius a valiaūt Captain & one that
 had done him noble seruice, ioyning
 with Belisarius in the warres against
 the

Niceph.
 lib. 17. c. 2

Cap. 9.

Cap. 37.

De bello
 Vandalico
 lib. 4.

the Wandals, vnto the order of his Nobilitie, because he was infected with the Arrian heresie.

Such hath alwaies bene (most gracious Soueraigne) the vertuous zeale of the wisest and most politique Princes to extirpat heresies and false religion out of their dominiōs, knowing right wel that none are beter subiects to the Prince, then such as most deuoutly serue almighty God. And againe, that nothing more highly pleaseth God, then that a Prince do further and set forth, the true seruice & worshiping of him. Such an one was Kinge Dauid, of whom therfore God said. *I haue found Dauid a man according to my harts desire.* And these Emperors here specified, as they most tedred the setting forth of true religion, and abolishment of the false, so prospered they most of al other in worldly respects. For as vnder Constantin the great, first by vs mentioned, the Em-
B 2
pire

Procopius
lib. 1. 2. 3.
& 4.

pire most florished, and was the first placed in the East, the cyte of Byzāce being then magnificētly enlarged, & called Constantinople of that most mighty Emperours name, as he had diuers & most glorious conquests against the tyrans Maxentius, Licinius & other forrain barbarous enemies, so (to let passe the other) Iustinian the last of vs mentioned was he that most gloriously restored again the Maiesty of the Romain empire, then almost fallē flat downe, chasing the Vandals out of Afrike, cleering Italy and the west empire of the Gothes, extinguishing vtterly the Hūnes in Grece, and hauing most noble victories against the Persians.

Lōge it were particularly to discourse vpon the Princes of euery singular prouince in Christendom, and to notifie vnto your highnes, the zeale, diligence, and endeuour of eche one in extirpating heresy and schismes. Yet to the entent it may appeare that the

one Imperiall Crowne of Christendom being parted in to seuerall realmes and dominions, the zeale of eche one in the particular prouinces, was no lesse to maintaine the vnity of Christes church, then when the whole was vnder the monarchie of one Empire: May it please your most gracious highnes to call to remembrance, that this Christian and godly zeale hath bene in the princes of seuerall countries so glorious and eminent, that in respect of the same, most honourable titles haue ben appropriated to the royall Crownes of such personages.

To the Imperial Crowne of your Maiesty, the Noble and glorious title of defender of the faith, hath bene of late yeares annexed, and perpetually geuen by the see Apostolique, for the most godly and lerned worke of your Highnes moste noble progenitor Harry the Eight,

in defence of the seuen holy Sacraments of Christes church (of which the scholers of Geneua haue taken away fīue) and against the wicked heresies of that lewde Apostata Martyn Luther. To the crowne of Spayne, for the great zeale of kinge Alphonfus in extirping the Arrian heresy , aboue 800. yeares past , the title of Catholike was annexed , & cōtinueth yet hitherto vnblemished. To the crowne of the frenche kinge, for the passing zeale of those princes (namely of Clouis the first Christian kinge, of Charlemain, of Philippe surnamed Auguste) in extirping heresies from time to time out of their dominions, the title of most Christian , hath also ben appropriated , from the time of Pipin and Charlemaign his Sonne hitherto.

Michael
Ritius Nea
politanus.

Though I abstaine (to auoide prolixitie) the farder recitall of particular Princes , yet may it please your
most

most excellent Maiesty fauorably to attend to one or two examples more, for the extirping of the heresies of Iohn Wicleff and the Bohems, containing in many pointes the doctrine now preached, for the very true world of God.

In the history of Polidore we read of that Noble prince , and of most worthy memory Henry the fiste, one of your highnes most noble lineall progenitours , that hauing called a Parliament , and decreed therein a voyage into Fraunce for recouery of his right, the mony being gathered , souldiars pressed, all thinges prepared for that enterprise, yet the generall councill of Constance beinge then appointed, he stayed his priuat quarell for Gods cause, directed his legats vnto the Councill , expected the end thereof, and in the meane while appeased the rebellion of Iohn Oldecastle , labouring by
force

force and disobedience against his So-
uerain (as the new Wiclifs do present-
ly in Fraunce and Scotland, to main-
taine the heresy of Wicliff, and pro-
nounced traitours al the adherents of
that wicked sect. By this speedy dili-
gence of that gracious Prince, both
that heresy was then quailed in your
Highnes dominions, and (as Po-
lidore noteth) the Noble victories of
that valiaunt prince ensued: God
vndoubtedly prospering his affaires,
who had preferred the quarell of
him, before his owne prepared voi-
age.

Cromerus
in epist. ad
Proceres
Poloniae.

It is now a hundred yeares and
more, sence the time that the king-
dome of Bemeland, being greuously
mangled and almost destroyed with
ciuil sedition, through the schismes
and heresies planted there by the
same Wicliff and Huffle, was offred
of the people it selfe to the king of
Poole Vladislaus, to haue and rule it

as

as his owne, setting amōg them some quiet order of gouernement. But because of the heresies the preuailing, it was of that vertuous Prince vterly refused: Yea warre also was threatened vnlesse they agreed, and reconciled them selues to the Catholike church.

If it may like your most excellent Highnes, after the patern and examples of these most puissant and vertuous Princes, to proceede in your most gracious meaning to the publishing of the true Christian faith (which is but one, and not new) through your graces dominions, as all Christendome hartely wisheth, the vew and consideration of this present history, a worthy and most authenticall witnesse of the first and true Christian faith, planted in your Graces dominions, with that which is annexed to proue it a right and vncorrupted faith, shall not a litle (I trust in God,
in

in whose hands the hartes of Princes are) moue and farder your highnes vertuous intent, to the speedy atchieuing of that it desireth. For faith being one (as the Apostle expressely sayeth) that one faith being proued to be the same which was first grafted in the harts of englishmen, and the many faithes of protestants being found different from the same, in more then fourty cleare differences gathered out of this present history (which reporteth not all, but a few by occasion) it must remaine vndoubted, the pretended faith of Protestants to be but a bastard slippe proceeding of an other stocke (as partly of old renewed heresies, partly of new forged interpretations vpon the written text of Gods word) and therefore not to be rooted in your graces dominions, lest in time, as heresies haue done in Grece and Afrike, it ouergrowe the true braunches in the naturall tree, con-
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sume the Springe of true Christia-
nity and suck out the ioyse of al right
religion: leauing to the realme the
barke and rine only, to be called
Christians. Which lamentable case
the more euery Christian hart abhor-
reth, and your highnes most gracious
meaning especially detesteth, the more
it is of vs your highnes most lowly &
loyall subiectes to be wished and dai-
ly to be prayed for, at the dreadfull
throne of Gods deepe mercy, that it
may please his goodnesse so to direct
the harte of your highnes, so to in-
spire with his heauely grace the most
gracious meaning of your Maiestie,
that it may wholie and perfectlie be
bent to the restoring of the one Ca-
tholike & Apostolicall faith of Chri-
stendom, to the extirping of schisme
and heresie, and to the publishing of
Gods true seruice. Al to the honour
of almighty God, to the contentation
of your Maiesties pleasure, and to the
welth

welth of your graces dominions.
The which God of his tendre mercy
through the merites of his deare Son,
and intercession of all the blessed
Saints in heauen, graunt.

Your Highnes most low-
ly subiect, and bounden
oratour, T. S.

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DIFFERENCES BETWEEN
THE PRIMITIVE FAITH OF
England, continewed almost these
thousand yeres, and the late preten-
sed faith of Protestants: gathered
out of the History of the church of
England, compiled by venerable
Bede an English man, about eight
hundred yeares past.

BEcause if the faith first planted amonge vs
englishmen, was no right Christian faith at
all, then Protestants (if their faith be right)
are now the Apostles of England, let vs con-
sider, what Apostolicall markes we finde in our first
preachers, wanting in Protestants.

1. S. Augustin our Apostle, shewed Signum A-
postolarum sui in omni patientia in signis & pro-
digiis: the token of his Apostleship in all patience, in
signes and miracles, as S. Paule writeth of himselfe
to the Corinthians, whose Apostle also he was. And of
such miracles wrought by our Apostle S. Augustin, and
how Ethelbert the first Christian king of englishmen,
was thereby induced to the faith, the first booke, the
36. and the 31. chapters. Item the second booke,
the second chapter do evidently testifie. Miracles in
confirmation of their doctrine protestants haue as yet
wrought none.

2. Cor 12

A.R. 4.

2. In the primitiue church of the Apostles, We read *Credentium erat cor vnum & anima vna*. The multitude of them that beleued, were of one harte and of one minde. How much our Apostles tendred this vni-ty, it may appeare in the second booke, the 2. Chapter, Where they labour to reduce the olde Brittons, to the vni-ty of Christes Church. Nothing is more notorious in Protestants, then their infamous dissension.

Iohn. 10.

3. Our Apostles and first preachers, were sent by an ordinary vocation, as Christ was sent of his Father, and of him the Apostles. The historie reporteth their vocation in the first booke, the 23. chap. Protestants haue first preched their doctrine without vocation or sending at all, such as the church of Christ requireth, as it is other where at large proued.

A.R. 5.

4. If this enterprise be of men, sayed Gamaliel of the Apostles preaching, it shall perish, but if it be of God, it shall not perish. Our faith of England hath continued 900. yeres and vpward. The Protestants faith is already chaunged from Lutheran to sacramentary, in the compasse of lesse then 20. yeres, and their primitive faith is losse, Luther being now accompted a very papist.

Heb. 11.
Rom 1.

5. S. Paul sayeth. *Fides sperandarum substantia rerum*. Faith is the grounde or substance of thinges to hoped for. And againe, that the iust man liueth by his faith. Such faith putteth thinges, by the belese and pra-ctise whereof we may be saued. Such a faith our Apostles taught vs. Our Crede, our Sacraments, our lawes and ecclesiasticall Canons receaued of them do wit-nesse. The faith of Protestants is (as I may so saye) *ablatum substantia rerum*. A substance or masse of thinges taken away & denied. It is a negatiue religion, it hath no affirmatiue doctrine, but that which catho-likes had before. Al that is their own, is but the deniall of ours. This other wher is proued, and may also pre-
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sently appeere by the differences which follow in doctrine betwene them and vs.

Differences in Doctrine.

6. Our Apostles saied masse. In the first booke, the 26. Chap. it is mentioned. Item of their successours in the fourth booke the 14. and 22. chap. Nothing is more horrible in the sight of protestants then the Masse.

7. In the Masse is an externall sacrifice offred to God the Father, the blessed body and bloud of Christ himselfe. In the fiste booke the 22. chap. this doctrine is expressly reported. This semeth an extreme blasphemy to Protestants.

8. This sacrifice is taught to be propitiatory, in the 4. booke, the 22. chap. Protestants abhorre vtterly such doctrine.

9. Of confession of sinnes made to the priest, the fourth booke doth witnesse in the 25. chap. and 27 chap. This sacrament in the faith of Protestants of our country, is abolished.

10. Satisfaction, and pennaunce for sinne enioyned, appereth in the fourth booke the 25. chap. also: which in like maner the court of Protestants admitteth not.

11. Merit of good workes in the history is esteemes iustified. In the 4. booke the 14. and 15. chap. This doctrine semeth to Protestants preiudiciall as they say, to Gods glory, but in deede to their licentious liberty.

12. Intercession of Saints Protestants abhorre. The practise therof appeareth in this history in the first booke the 20. chapter, before we had the faith, and in the 4. booke the 22. chap. after the faith receaued.

13. The clergy of our primitive church after holy orders taken, doe not marry. In the first booke the 27. chap. Now both after holy orders, and vnto the contrary,

trary priestes do mary.

14. In our primitive church the vow of chastitie both of men, and women was thought godly & practised. See the history the 3. booke the 8. and 27. chap. the 4. booke the 23. chap. and in many other places. Such vowes now are broken, are esteemed damnable, are not so much as allowed in suche as would embrace that perfection commended in the gospell, and vniuersally practised in the primitive church of the first 5. hundred yeares.

15. Such monkes and virgins liued in cloister, in obedience, in pouerty. It appeareth through our all the three last bookes of the history. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All such cloysters and orders, the religion of Protestants hath ouerthrowen, as a state damnable and wicked.

16. Prayer for the dead, dirige ouer night, & Masse of Requiem on the morning, was an accustomed matter in our primitive church. Witnesseth this history the 3. booke and 21. chap. Item the 4. booke the 21. chap. This deuotion the sober faith of Protestants, esteemeth as abomination before god.

17. Reseruatiō of the blessed Sacrament thought no superstition in our primitive church, or prophana-tion of the sacrament lib. 4. cap. 24.

18. Howsling before death vsed as necessary for all true christians. As the practise specified in this history witnesseth lib. 4. cap. 24. Protestants vnder pretence of a communion, do wickedly bereaue christian folke thereof.

19. Consecrating of Monkes and Nunnes by the hands of bishops, a practised solemnity in our primitive church. It appeareth in the 4. booke the 19. and 23 chap. Protestants by the liberty of their gospell laugh & scor-ne thereat.

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Differences in Doctrine.

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20. Commemoration of Saintes at Masse time. In the fourth booke the 14. and 18. chapters. In the communion of Protestants such commemorations are excluded as superstitious and vnlauffull.

21. Pilgrimage to holy places, especially to Rome a much wounted matter of al estates of our countre in our primitiue church, the history witnesseth in the 4. booke the 3. and 23. chapter. Item in the 5. booke, the 7. chap. Nothing soundeth more prophane or barbarous in the religious eares of Protestants then such deuotion.

22. Of reliques of holy men, of the reuerence vsed to- wardes them, and of miracles wrought by them the history is full. Namely the first booke the 29. chap. the 3. booke the 29. the 4. booke, the 6. cap. Nothing is more vile in the sight of protestants, then such reuerence of Christians.

23. Blessing with the signe of the Crosse, accompted no superstition, but practised for godly and good, in our primitiue church, witnesseth the history in the 4. booke the 24. chapter: and in the 5. booke the 4. chapter. In the deuotion of Protestants it is esteemed for magicke.

24. Solemnities of Christian buriall protestants despise and sett light by, terming it a vaine of gentility or heathen superstition. The deuotion of our primitiue church was to be buried in monasteries, churches and chappells, as it appeareth in the history, in the second booke the 3. chap. the third booke the 8. chapter and other where.

25. Benediction of the bishop, whereby the superiority of the spirituall pastour ouer the laye, according to the reason of S. Paule, evidently appeareth and is to be read in this history of our primitiue Church, in the 4. booke 12. chap. Protestants confounding all good order, do scorne at this also.

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25. Benediction of the bishop, whereby the superiority of the spirituall pastour ouer the laye, according to the reason of S. Paule, evidently appeareth and is to be read in this history of our primitive Church, in the 4. booke 12. chap. Protestants confounding all good order, do scorne at this also.

26. The seruice of the church was at the first planting of our faith, in the latin and learned tounge, as it may appeare in the first booke the 29. chapter, and the 4. booke the 18. chapter. This Protestants haue altered both against due order, and condemning wickedly other partes of Christendome for the contrary.

27. Aultars Protestants haue plucked downe, contrary to the order of our primitive faith: as this history witnesseth in the first booke, the 29. chap. And the second booke. the 14. chap.

28. Aultar-clothes and holy vestements, the prophane faith of Protestants admitteth not. Our primitive church vsed them, as witnesseth the History in the first booke the 29. chap.

29. Holy vessels in like maner, for the due administration of Christes holy Sacraments, protestants both diminishing the number of them, and prophaning the right vse of such as they keepe, knowe none. Our first faith, both had and vsed then. The History reporteth it in the first booke the 29. chap. And in the second booke the last chapter.

30. Holy water Protestants abhorre. Our first faith vsed it. In the history it appeareth. In the first booke the 29. chap.

31. Nothinge is more reuiled of Protestants, then the ecclesiastical tonsure of the clergy. How, after what maner, and wherefore the church of Christ vseth it, the history disputeth and sheweth at large, in the fift booke the 22. chapter, toward the ende.

32. Our primitive church was gouerned by Synods of the clergie only, in determining controuersies ecclesiasticall. The history declareth this practise in the first booke, the 2. chap. the fourth booke the 5. chap. the 17. chap. and 28. chap. Protestants haue called the determination of ecclesiasticall matters from thence to the

laye

laye Courte only.

33. The spirituall rulers of our Primitiue church, were bishops and pastours duly consecrated. It appeareth in the History, the first booke the 27. chap. and in the second booke the 3. chap. Protestants haue no such due consecration, nor no true bishops at all.

34. Protestants haue brought the supreme gouernement of the church, to the laye authorite. In the primitiue faith of our countrie, the laye was subiect to the bishop in spirituall causes. Peruse the 13. and 22. chapters of the third booke.

35. Last of all, the finall determination of spiritual causes in our primitiue Church, rested in the See Apostolike of Rome. This practise appeareth in the second booke the 4. the 17. and the 20. chapters. Ieem in the fift booke the 20. chap. How farre that See is now detested by the sober religion of protestants, all men do see.

36. To note how differently, the Catholike faith of all Christendom was first planted in our countrie, & how the parted faith of protestants hath corrupted the same, the first difference is cleare herin, that our first Catholike faith we receaued of the see of Rome. This heresy hath begonne by first departing from that See. The Apostles of our faith came from Rome, the messengers of these schismes beganne first by scattering from the See Apostlike of Rome. How we receiued our faith of Rome, the later chapters of the first booke, and the first of the second do testifie.

37. Again our faith was first preached with Crosse and procession. lib. 1. cap. 25. These heresies first raised by throwing downe the Crosse, and altering the procession therewith.

38. Our first Apostles were monkes, see the first booke, the 23. chap. and the third booke the 3. chap.

The first preachers of protestants haue ben Apostatats. Luther, Oecolampadius, Bucer, Peter martyr, Barnes, Barlow and other.

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39. The first impes of our faith, the first scholars of oure Apostles, were holy and vertuous men. Reade the 26. chap. of the third booke. The broode of Protestants in the very first issue, hath bene so enormous, that Luther the holy Father thereof, confesseth his scholars to be vnder him, farre more wicked then they were before vnder the Pope.

40. The first preachers of our faith lined Apostolically in voluntary pouerty, as the history reporteth in the first booke the 26. chap. This Apostolical perfection Protestants boulding the selues for the Apostles of England, neither practise them selues, neither can abide it in other.

41. As touching the effect and consequence of both religions, our faith builded vp monasteries and churches, as the history reporteth in the first booke the 23. chap. in the third booke the 3. and 33. chap. Item in the fourth booke the 3. chap. Protestants haue throwen downe many, erected none.

42. By the first Christians of our faith, God was both serued day and night, as in the fourth booke the 7 chap. it is expressely mentioned. Protestants haue abolished all seruice of God by night, and done to the deuill a most acceptable sacrifice.

43 By the deuotion of the people first embracing our catholique faith, much voluntary oblations were made to the church, as in the first booke the 27. chap. it appeareth. By the recebless religion of protestants, due oblations are denied to the church.

44. Princes indued the church with possessions & revenues, moued with deuotion and feare of God. The losell lowdenes of protestants, haue stirred Princes to take

Lib. 2. cap
3 lib. 4.
cap. 3. &
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take from the church possessions so given.

45. Last of all, our first faith reduced the Scottishmen, living then in schisme, to the vnitie of the Catholique church. This late alteration hath remoued them from vnitie to schisme.

Lib. 2. cap.
4. lib. 3.
cap. 25.

46. All these differences touching doctrine and ecclesiastical gouernement, are proued to concurre with the beleefe and practise of the first six hundred yeares, in the second part of the Fortresse of our first faith set forth presently with the History.

PRIVILEGIUM.

ET privati & Brabantici Regie Maiestatis Consilij diplomate cautum est ne quis infra quadrienniu proximum, Historiam ecclesiasticam gentis Anglorum, Authore Venerabili Beda Presb. a Thoma Stapletono in Anglicum sermonem versam per omnes Burgundicæ ditionis regiones imprimat aut alibi impressam distrahat aliter quam eidem Thomæ videbitur, sub pœna in Diplomate constituta. Datum Bruxellæ. 20. & 23. Iunij. 1565.

Subfig.

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C 3

THE PREFACE TO THE RHADER.

Mat. 13.



HE kingdom of heauen is compared in holy scripture (christia Reader) to a merchant adventurer, which seeking & tra-
uailing to find precious stones, hauing at length found out one of singular & most excellent value, goeth & selleth all that he hath to buy that one. What this singular and most excellent pearle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we shall finde it to be no other thing, then Faith in Christe Iesus, whereby the kingdom of heauen is vndoubtedly purchased. This perle is of price so singular, and of value so excellent, that to get it, we sell al that we haue, we renounce the worlde, the flesh and the diuell, with all the pompes thereof, we cleaue onely to this, we professe to lyue and die in it. This precious pearle of Faith, this singular iewel of true beleefe, this heauenly treasure of the right knowledge of God and of his commaundements, as all nations at one time receyued not, (God of his secret and right iustice sufferring the the nations to walke on their wayes) but in seuerall ages, and by seuerall meanes, as, and when it pleased God, was opened and made manifest, so haue all nations not only for that, solde al which they had, yelding and submitting them selues onely and wholly thereto, but also haue stedfastly & assuredly cleaued vnto it, haue by longe succession preferred it, and enioyed it.

Mat. 14.

If any haue in time vterly lost this most excellent

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lent and rare iewell (as we see, alas, al the Southe and almost all the East part of the worlde hath) the cause thereof hath ben, the alteration, and new deuised furbishing of that pearle from the former and naturall shape thereof, first and formeſt receiued. Such nations and partes of the worlde, as haue in many ages kept, and do yet keepe and enioy this riche and princely treasure, do therefore yet keepe it and enioye it, bicause they continew and remaine in it, after such order and maner only, as they receiued it: bicause they keepe it as they founde it, bicause they continue it, as they begonne it.

Of the first, if we remembre the breaking in of the Vandals in to Afrike, about the yeare of our Lorde 400. men soone after infected with the Arrian heresie, if we call to minde the great rage and tumult of heresies, in the Greke Church, Arrians, Macedonians, Eutychians, Monothelites, and a numbred of such other, if we wil trust the reporte and course of hystories thereof, we shall euidently see, that this inestimable iewell of the Christian faith, hath in Afrike and Grece vterlie ben losse, because they departed from the first paterne deliuered vnto them, bicause they altered the faith first receiued amonge them, briefly bicause they yielded to heresies.

Of the later, if we haue an eye to the vniformity of the Christian faith first receiued in all such countries as yet remaine Christians, with the faith first planted and grassed amonge them, if we looke to Italy, to Fraunce, to Spayne, to the catholike territories of Grece, of Germany, of Suisseerland, to the kingdomes of Pole, of Portugall, and of other maine landes in other places of the world

world dispersed, where the precious iewel of this faith is knowen and enioyed, we shall finde that all those countries haue and do therefore yet continew in the same, bicause they varie not from the first faith receiued, bicause they mangle not the iewel geuen vnto them, neither alter the naturall shape thereof; breefely, bicause they beleue all one thinge, and after one sorte as their first teachers and Apostles beleueed and taught them.

For why? They haue well remembred the admonitions of S. Paule to the Corinthians, conuerted by him to the faith of Christ, when he wrote vnto them and sayed, *Vigilate & state in fide.* *Watch and stande in the faith.* Also to Timothy by him in like maner christened, writing vnto him and saying. *O Timothe depositum custodi, deuittans* *prophanas vocum nouitates.* O Thimothy keepe wel that is committed to thy charge, auoiding prophane nouelties of wordes. And againe to the Colossians, praising them for the faith receiued, *if yet* (sayeth he) *ye continue stedfast and grounded in the faith, if ye wauer not from the hope of the gospel, which ye haue heard, which hath bene preached in all the worlde.* All Christened Catholike countries haue wel remembred these lessons of the Apostle. And as many as haue remembred and folowed them, haue remained, and do yet remaine in the faith of Christ, haue long enioyed this rare and inestimable iewel, compared to the kingdom of heauen.

As all other countries haue so done, so haue we englishmen also these many hundred yeres, kept and preserued sound and whole the precious perle of right faith and beleefe, as long as we remained stedfast in the faith first plaunted and grafted among

among vs, as long as we kept that which was committed vnto vs, as long as we wauered not from the gospell first receaued, and vniuersally preached through al the worlde, as S. Paule willeth vs. But after we beganne to alter and polish after owne new deuises, this auncient perle so long kept amonge vs vniuersally made of and esteemed, after we forsooke the first pattern of the Christian faith deliuered vnto vs, we haue fallen into plenty of heresies, from one heresy to an other, from Lutheran to sacramentary, and so forth, we stande also in daunger to fall (as other countries haue done before vs) from a false faith, to no faith, from heresy to paganisme.

Which lamentable and dreadfull state, to the entent we may by the example of other countries, and by the aduertisement of the Apostle beware and eschew, to the entent we leese not vtterly in time, this inestimable treasure of our Christian faith, that we may remembre, *vnde exciderimus*, from whence we haue fallen, I haue thought good to put thee in minde (Christian Reader) of this precious iewell of our faith in Christ, what, and of what maner it was, when we first receiued it, how, and when we came by it, what force and authoritie it ought to beare with vs; and last of all, how farre and wide it varieth from the pretended false faith of these wicked dayes.

As touching the former pointes, what the faith first planted among vs englishmen was, how and when we receiued it, bicause it is a matter historical, in an History you shal reade it. As concerning the later pointes, of what authoritie the faith then planted ought to be, and how notoriously the false pretended faith of this time, differeth from the

the same, because it is a matter of doctrine, a matter to be tried by learning, in it shall be proved and tried in a treatise by it selfe, as farre as our abilitie serueth. The History which must report the faith first planted amonge vs, shall be no story of our owne deuising, no late compiled matter, where both for vncertaintie of things so longe paste, we might be much to seeke, and for the case of controuersies now moued, partiality might iustly be suspected; but it shall be an history written in the fresh remembraunce of our first Apostles, written aboue 800. yeres past, written of a right lerned and holy Father of Chistes church, of a countryman of ours, liuing and flourishing shortly after the faith so planted amonge vs. Of the Author of this History, and of the matter therof we shall presently speake, if we first admonish thee gentle Reader, that touching the treatise to fortifie this faith, and therefore called, *A Fortresse of the faith, first planted among vs englishmen. &c.* And concerning al that therein shall be treated thou take the paines to read the Introduction or first chapter therof. In it thou shall see what the whole containeth, what is of thee to be looked for, and of me to be performed.

Of the Author of this History.

Thouching the author of this History, he was a countryman of ours borne in the Northe countrie, by Weimouth not farre from Dyrham. He flourished in the yere 730. He was a man of great learning and vertu, much reuerenced not only at home, but also throughout al Christendom, euen in his life time, and much more after his death. Of his rare lerning and knowledge his writings yet extant, are a clere and sufficient testimony. The Protestants of Basill haue of late yeres set forth his

TO THE READER.

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Of his l^{iv}
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his whole workes now extant, in eight tomes containing four great volumes. In them it appeareth, that S. Bede was a man vniuersally sene in all good lerning, as well of humanity and philofophy as of diuinity, expert of the rouniges, ready in holy scriptures, and perfectly conuerfiant in the olde fathers.

He was fo great a folower of S. Auguftin (the worthyest pillar of the church since the Apostles time) that his commentaries vpon holy Scriptures both of the olde and new Testament, are almost worde for worde out of S. Auguftin. He was fo diligent a reader of that lerned Father, that whereas in the wordes of S. Auguftin, no perpetual commentary vpon the Epistles of S. Paule being extar, and yet that worthy Father, in diuers places of his lerned workes, hauing by occasion touched & expounded euery text of thofe epistles, *Venerable Bede* for the great profit of his posterity, as a man borne to edifie Chriftes Church, hath fo gathered thofe scattered places out of the mayne sea of S. Auguftins workes, that placing them in order & fashon, he made a iust and ful commentary vpon al the Epistles of S. Paul, with S. Auguftins owne wordes, noting alwaies to the reader, the booke and chapter of S. Auguftin, from whence he had taken thofe places. This worke is intituled *Colleftanea Bede*. In which worthy worke, we may doubt whome to maruaile more at or commend, S. Auguftin, who had fo ofte in his workes treated of S. Paul, and omitted no one fentence vnexpounded, or S. Bede who fo gathered into a iust commentary the fayinges of S. Auguftin, meaning no fuch thinge.

As S. Bede was a great writer, fo he was a cōtinual

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*Lib. 5.
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tinuall preacher. His homelies yet extant do testifie, made not only vpon the gospels and epistles of the Sondays throughout the yeare, but also vpon the festiuall dayes of Saintes. They are to be read in the seuenth tome of his workes. These homilies of his, were so highly esteemed that (as Trithemius reporteth) they were openly read in churches, while he yet lyued, throughout our country. Euen as we reade of holy Ephrem, that lerned deacon of Edeffa, that his writings also were openly read in churches, next after holy scripture. After his death they were receiued of other partes of Christendom, Fraunce especially (as Platin noteth) and are to this daye read in principall festes, with no lesse authoritie and reuerence then the homilies of S. Ambrose, S. Augustin. S. Gregory, and others. Briefely the whole occupation and businesse of this learned man was, to lerne, to teache and to write, as in his owne wordes placed after the ende of this historie, himselfe recordeth. Againe for the more commendation of his lerning, it is to be remembred what lerned scholers he had. Amonge the rest the most famous were (as Polidore specifieth) Rabanus, Alcuinus Claudius, and Ioanes Scorus, not the scholeman, but an other of Saint Benets order. These were all famous and lerned writers, as in Trithemius who hath written their liues, the lerned may reade. Alcuinus. S. Bedes scholer, beinge sent of Offa king of the midle-englishmen in embassallage to Charlemain the first and most glorious Emperour of the Germans, was for his vertu and lerning retained with the Emperour, and became his scholemaster and instructor in all kinde of good lerning. He taught after at Paris, and perswaded the Emperour

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Emperour Charlemain to erect there an vniuersity which beginning with that vertuous fountaine S. Bedes scholer and our country man, we see now to what a great riuer it hath multiplied, and how many lerned men these seauen hundred yeares & vpwarde, haue from thence ben deriued. To returne to S. Bede, he had two lerned brothers, *Strabo* an *Haymo*, both famous writers and lightes of the church, as in *Honorius*, *Trithemius*, *Platin*, and other ecclesiastical writers it may be sene. And thus much of his lerning; which who list farther to trie, he may reade his lerned workes, lately set forth (as I saied) and much commended by the protestants them selues of *Basil*. For more satisfying the english reader, I will after the preface, place his whole life shortly written by *Trithemius*, with the enumeration of certain of his workes in his time knowen.

As touching the vertu of holy S. Bede, which properly commendeth an historiographer, & dischargeh him from all surmises and suspicions of false reporting, or poeticall sayning, it may be to any well meaning man a sufficient argument, that euen from the age of seuen yeares (as he writeth himselfe) he liued in a cloyster, and serued almighty God day and night in religion to the last houre of his life, which was the continuance of 55. yeares. Al which time he so attended to praier to dayly & howrely seruing of God in the church, to priuat meditations, that (as one writeth) if yee consider his life, yee would thinke he had studied nothing, and againe if ye beholde his studie, yee would suppose he had spent no time in prayer. For his great vertu and modesty he was in his life time called Venerable Bede, as *Trithemius* noteth

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In Ioan. 6. of whom also Platina in that sense speaketh, saying. *Beda præter græcæ atque latinæ linguæ doctrinam, quam non mediocriter tenuit, ob religionem etiam atque modestiam Venerabilis cognomentum adeptus est.* Bede was surnamed the *Venerable* for his religion and modesty : beside that he was learned in the Greeke & Latin tounge. Polidore alleaging Bede in the history of our country, citeth him with these titles. *Beda homo Anglus, quo nihil castius, nihil melius, nihil verius, &c.* Bede an english man, them whom none more chaste, none of more ver-
Lib. 1. tu, none of more truth, &c. With like commendation and reuerence is he alleaged of his lerned posteritie in all ages.

In his life time not only at home with his owne countrymen for his vertu and learning was he in high estimation, & in greate credit with the Nobility of our country, but also he was abroad with other Christian princes (being but a monke by profession) in great estimation and much reuerenced. Therefore like as we reade of Saint Antony, S. Hierom, before his time, of S. Bernard & other after him, all monkes and religious men, that in their priuat celles, they had yet a care of publike quyet, and like counsellors of the whole worlde, they moued princes to their duty, so of holy S. Bede we reade the same. For thus Platina reporteth of him. *Cum Africa & Hispania a Saracenis occuparetur, Beda, qui eisdem temporibus fuit, hanc calamitatem literis ad Principes Christiani nominis scriptis, lamentatus est: quo bellum in hostes Dei atque hominum susciperent.* When Afrike & Spayne was taken & helde of the Sarrazens, Bede which lyued in that time, lamented this calamity in letters written to Christian Princes, to the entent that

*Tripas, bi.
 lib. 1. cap.
 21. in Ep.*

In Ioan. 6

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that they should make warres against the enemies of God and men. Wherein both the vertuous zeale and religious care of common quyet in holy S. Bede appereth, and the authoritie also which he hadd abroad with other Christian princes, is signified. Vnto whō also a litle before his death, in familiar letters he prophesied of the great waste of Europe and the west church, which soone after his death ensued by the Sarazens. For as Afrike by their meanes lost the faith and lacketh it yet, so Spayne of late only recouered the faith againe. Thus much of his learning and vertu. Other particulars of his life, as, where he was borne, how he lyued and dyed, yee may partly reade in his life written by Trithemius, which we haue translated and placed a part after the preface, & partly in his owne words folowing, after the ende of this history.

The Author of this history being a man of learning and vertu, a countryman of ours, one that writeth the history of thinges done at home, done in his life time, or a few yeares before, the memory of them being yet fresh and new, it shall not nede I trust to persuade the Reader in many words to geue credit vnto him, in such thinges as he reporteth. Neither may I feare to prefer his authority before the authority or report of any mā that now liueth. For beside his learning and vertu, it is to be considered that he liued in a quiet time, before these controuerfies which now so trouble Christendō, were moued. He is an indifferent reporter. There is no suspition of partes taking, no preiudice of fauouring either side, no feare of affection or misjudgement to be gathered against him. We haue good cause to suspect the reportes of Bale, of Fox
of

*Why the
Author of
this History
is to be
credited.*

of Bacon and such other, which are knowen to maintaine a faction and singular opinion lately spronge vp, who reporte thinges passed many hundred yeares before their dayes. No such suspicion can be made of S. Bede, who lyued aboue eight hundred yeares past and reporteth the planting of Christian religion among vs englishmen, partly by that which he sawe him selfe, partly by the reporte of such, who either liued at the first coming in of Christianity to our country them selues, or were scholers to such. Who also was no maintainer of any secte or faction, but, liued and died in the knowen common faith of Christendom, which then was, and is now but one.

Of the manner of the history.

Mat. 16.

In this history therefore view, and consider the coming in of Christian faith in to our country, the heauenly tydings brought to our Lande, the course, increase, and multiplying thereof. The vertuous behauiour of our forefathers the first Christen englishmen. Peruse and marke the faith which they beleueed, the hope wherein they continued, the charitie wherby they wrought. Their faith taught them to submit them selues to one supreme head in Christes church the Apostolik Pope of Rome, Peters successor, to whom holy Scripture telleth vs the keyes of the kingdome of heauen were geuen. Their faith taught them all such thinges as are now by Protestants denied, as for the more part we haue out of the history gathered by a numbred of differences placed in the second part of the Fortresse. Their hope and charity so wrought, that our dere country of England hath ben more enriched with places erected to Gods honour, and to the fre maintenaunce of good

TO THE READER.

49

good learning, then any one country in all Christendome beside. Gather honnylyke bees out of this comfortable history of our country, not venom like spiders, Reade it with charitable simplicity, not with suspicious curiosity, with vertuous charity, not with wicked malice. As for example, The fakte of Saint Gregory described in the second booke the first chapter of this history, reporting how that holy man seing in Rome certain of our countrymen set to be solde in the market, moued with their outwarde beauty beganne to pitie and lament their inwarde foule infidelity, holy Saint Bede writeth diligently as an argument of his great good zeale and tendering of Christes religiō, and construeth it to the best, as no honest Reader can other wyse do. But baudy Bale according to the cleanes of his sprit and holy ghospell, like a venomous spider, being filthy and vncleane himselfe, sucketh out a poisoned sence and meaning, charging that holy man with a most outrageous vice and not to be named. So like an other Nero (who living in lewde lechery would not be persuaded that any was honest) this olde ribauld, as in other stories he practised, maketh this history also (ministring no ynhonest suspicion at all, nor geuing colour of vncleane surmising) to serue his filthy appetit and bestly humour. It wil better become the godly reader, and Christian hart to interpret al to the best, for in deede, none can think euill of other, which is not euil himself. Charity sayeth S. Paule, *thinketh no euil, reioyseth not of iniquity, but is delighted in verity.* Such charity if it had ben in Bale and his fellow protestants, we should not now haue had so many letyde lies, and malicious surmises vpon the liues of holy men, as

Sueton in
Nerone,

1. Cor. 13

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are

are to be sene in the workes of Bale, Fox, & other.

In this history it shal be no losse of time to peruse the lerned, vertuous, and zelous epistles of certaine Popes of Rome after S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our country, as wel for the encreasing of Christian faith, as for the extirping of Pelagian heresy, for the due obseruation of Easter, which al Christendom hether to kepeth, and otherlike matters. While ye peruse this, ye may remembre the lowdelies and slaunders reproches of protestants, daily preaching and writing, that after S. Gregory al faith was lost, Gods honour was trode vnder foote, al right religion was ouerturned, and that euen by the Popes them selues. Better to bestowe idle houres in such vertuous lessons as this History geueth, and more charitable to note the godly writinges of the Popes here also comprised, then to prie out with bandy Bale the euill liues of our superiours, who were they as badde as the Pharises or worse, yet they are to be obeyed by the cōmandemēt of our Sauour in such things as they saye, though not to be folowed in their doings. Truly monasteries beinge now throwen downe, no exāples of vertu & perfection appering in such as now preache and teach, al remembrance of Christian deuotion would be forgotten, if the helpe of stories were not.

As touching the manifold miracles mencioned in this history, note the persō that reporteth them and the time they were done in, to wit, in the primitive church of the english nation. At the planting of a faith, miracles are wrought of God by the handes of his faithfull for more euidence therof good life in such as newly receiue the faith

Of the miracles, reported in this History.

is more seruent, Visions and working of miracles, accompanie those that liue, in such seruēt goodnesse & perfection. We haue therefore rather more cause to lament the corrupt state of our time, and the colde deuotion of this age, then to discredit the perfect behaiour of our primitiue church, & the miracles wrought therein. *Opera Dei reuelare & confiteri gloriosum est.* It is an honourable thinge to reuele and confesse the workes of God, sayeth the Angel to Tobias in holy scripture. Such therefore as wil thinke the miracles of this history here reported either vncredible, or vnprofitable, & such as might haue ben left out, truly either they must denie the author, or enuie at Gods honour. Such as denie the author, we will not force then to beleue him, we make it not a mater of such necessity or importance. Yet this I thinke I may be bolde to require the, that they beleue as farr S. Bede, as they do the Actes & monuments of Fox, the storie of Bale, & such other. I thinke it no sinne to match Venerable Bede with any of them in any respect, either of learning, honesty or truth. It may rather fauour of sinne, or at lest of wronge iudgement, & great partiality, to beleue Bale, & discredit Bede: the one being notoriously bent to one side: a late knowen naughty man, the other a confessed holy man of al the Latin church. Last of all, the one thought learned only of a few, the other accomplished for excellently learned euen of the protestants them selues, namely those of Basile, who haue most diligently, and with much commendation published his workes. But I may seeme to do iniury to that holy man, to compare him with any of our daies, glory he neuer so much of the spirit, or the gospel. To returne therefore to the mat-

Tob. 12

ter no indifferēt Reader hath any cause to discredit the miracles reported in this History, if he will haue an eye to the person that writeth, & no smale argument for the confirmation of our Catholike faith planted among vs englishmen, that at the planting therof, such miracles were wrought. Of this argumēt in the 2. part of the Fortresse, we haue treated more at large, whither I refer the Reader.

*Cap. 3.
That the
History
ought not
to seeme
vaine or
fabulous.*

If otherwise the History for the often miracles here reported, seme to any man vaine, fabulous, or vncredible, I earnestly require him diligently to ponde and beare away that which foloweth: First generally in an ecclesiastical history, in a history written of the Church, in the Historicall narration of matters pertaining to God, to faith, and to Religion, it hath euer so fallen out in al Christian writers, that of miracles much & often mention hath ben made. Who so peruseth the ecclesiasticall histories of Eusebius Pamphilus, and of Rufinus, the tripartitt history of Socrates, Sozomenus and Thodoret, the history of Euagrius and Nicephorus, he shal finde reported in them strange and miraculous matters touching the lyues of holy men. For an exāple of such, Eusebius reporteth of Narcissus a holy man, that light lacking in the church, al the oyle of the lāpes being spent, he made by prayer well water to serue in steede of oyle, and the lampe light to burne by that. Also of the same mā he writeth, that wheras three men had periured themselues in an accusation against him, eche one wishing to him selfe diuerse plagues and vengeance from God if their accusation were false, eache one had soone after the plague that he wished, falling vpon him evidently and miracu-

Lib. 6. c. 9.

Lib. 7. c. 18

lously. The same writer reporteth of an herbe growing

growing before an image of our Sauour in Caesarea of Phœnicia, where also an other image stā-
 deth of the woman cured by Christ of the bloud-
 dy fluxe, which herbe after that by groweth it
 toucheth the brazen hemme of the Images gar-
 ment, it cureth diseases of all sortes. Ruffinus in
 like maner in his ecclesiasticall history, reporteth
 miraculous things of Spiridion the holy bishop
 of Tremithunt in Cypres, as that when certain
 theeves would haue stolen of his slepe, and came
 to the folde in the night time for that purpose, he
 found them in the morning fast bounde without
 any man to binde them. Who finding them in
 such case in the morning, and vnderstanding the
 cause therof, *absoluit sermone, quos meritis vinxerat.*
 He loosed them by his worde, which before had
 bound them by his merites, saith the History. A-
 gaine whereas a certaine friend of his had left with
 his daughter Ireene by name, a certain pleadg, and
 the maide minding to keepe it sure hyding it vn-
 der the earth, and dying shortly after, without
 telling the father any thing therof, the party came
 soone after to require the pleadg, Spiridion the
 holy bishop, not being able otherwise to finde it
 about his house, and seeing the poore man gre-
 uously lamenting the losse thereof, went hattely
 to the graue where the maide lay, & called her by
 her name. Who straight answering him: he asked
 her where she had laied the pleadg of such a man,
 which the maide forth with told him, and he ther-
 vpon founde it and restored it to the party. Thus
 much and more reporteth the ecclesiasticall hist.
 of Ruffinus written about the yere of our Lorde.
 400. If I should stand vpon the recital of other mi-
 racles reported in that history done at the Crosse

Lib. 1. c. 5.

Lib. 1. c. 3.

10. Lib. 2.

cap. 3.

of

Histor. tri
part. lib. 1.
cap. 5. 10.
& 12. lib.
7. cap. 5.
Sozom. lib.
6. cap. 29.

Lib. 7. c. 5
cap. 12.

Lib. 4. &
in Philo-
sophia.

The most
learned Fa-
thers of the
first S. C.
ages have
written
Saints li-
ues.

Tom. 3.

THE PREFACE

54
of Christ founde out, by Helena, done by a cap-
tive Christian woman in Iberia, done by the scho-
lers of S. Antony the eremite, Isidorus, Moyles, &
other. If I should likewise make a particular recital
of the miracles mencioned in the tripartit History,
wrought by the Crosse of Constantin, of the vi-
sions of Amos and Antony the eremites, also of
Piammon the monke, of the miraculous cures &
prophecies by Ioanes a monke; also of the visions
and miraculous cures wrought at Constantinople
in the Catholike oratory of Gregory Naziazen,
if I should againe touche the miracles wrought
by Symeones that famous Anchoret, and of a
number of other out of the History of Euagrius
and Theodoret, I should passe the boundes and
measure of a preface. It shall be sufficient gene-
rally (as I sayed) to note, that all ecclesiasticall
Histories (such as this History of Venerable Bede
is) do alwayes by occasiō intermingle miracles, in
the liues of holy men & lights of Christes church.

Yea this kinde of writing hath ben thought so
profitable and necessary for the church of Christ,
for confirmation of the faith, for example of good
life, for the glory of God, that the best and most
learned writers in Christes church, haue employ-
their studies therein. Athanasius wrote the life of
S. Antony the Abbat: and so much commendeth
the knowledge thereof, that in the preface he
sayeth: *Perfecta est ad virtutum via Antonium scire
quid fuerit.* It is a perfect way to vertu, to know
what a man Antony was. Gregory bishop of Nice
brother to S. Basill, wrote the liues of holy E-
phrem, and Theodorus the Martyr. S. Hierom
wrote the liues of Paulus, Hylarion, and Anto-
ny monkes. S. Ambrose wrote the liues of S. A-
gnes

TO THE READER.

55

gnes, S. Thecla, S. Soter, and Pelagia Martyr, all Martyrs and virgins of Christes church. Eusebius Emiffenus wrote the liues of Genesius, Epiphodius, and Alexander Martyrs of Christes church also. Prudentius wrote in verse, the liues and miracles of many Saints. Theodoret that learned bishop of Chyrra, wrote a great book of Saints liues, intituled Philotheus, whereof he maketh often mention in his ecclesiasticall history. Seuerus Sulpitius, an eloquent writer, of more then twelue hundred yeares past, wrote the miraculous life of S. Martin S. Augustin in his booke *De ciuitate Dei*, among other arguments & tokens of the Christiā faith, reckoneth vp in a set chapter, fōry miracles wrought at the tombes and reliques of holy Martyrs, especialy of S. Steuen. Brecfely, if we will haue an eye to holy scripture it selfe, we find in the foure euangelistes, beside the heavenly doctrine, beside the tydings of our saluatiō, beside the mysteries of our redemption, the miracles also wrought by our Sauour most diligētly expressed, & of the three which first wrote particulatly repeated: we finde in the Actes of the Apostles, many miraculous cures, and expulsions of wicked spirits wrought by the Apostles. In the bookes of the kinges likewise, manyfolde miracles and thinges (otherwise vncredible) are reported to be done by Elias and Heliseus the Prophets.

To conclude therefore, this present history of Venerable Bede, this history of the church of England (our dere country) containing in it beside the historicall narration of the coming in of vs englishmen into this lande, and of attaining to the faith of Christ in the same, manifold miracles, and particular liues of holy men, as of Saint Au-

*Lib 1. & 3.
de virg. l-
tem in ex-
hortat ad
virgines.*

*In hom. fol
116.*

*Lib 1. cap.
2. lib. 2.
cap. 30. lib
4. cap. 29.
Cap. 11.
12. cap. 2.*

gustin

gustin, Paulinus, Mellitus and other our first Apostles, of learned Theodoret and Wilfrid, of the holy bishops Aidan of Scotland, S. Cutbert, S. Iohn of Beuerlake, S. Chadd, S. Erkenwald of England, of S. Oswald, of S. Audry and diuers other religious virgins, in the very springe and first frutes of Christian faith, ought not to any Christian man seeme a vaine, fabulous, or incredible narration, more then the histories of other Saintes liues, no lesse miraculous and different from the common trade of men (especially in the lewde loose liberty of this wicked time) then the liues and doings mentioned in this history, ought to seeme, being yet written of the most learned fathers in Christes church aboue named, and in the purest time of Christianity, by the aduersaries owne confession, to wit, al within the compasse of the first fise hundred yeares. And as Theodoret in the preface of his Philotheus, warneth the Christian Readers, not to discredit any thinge by him to be mentioned in that history of saintes liues, so will I with his wordes, warne the studious Readers herof, such as esteeme the iudgement of the holy and learned Fathers. Theodoret sayeth, and I in the name of Venerable Bede saye the same.

*In prefat.
ad Philo-
thum.
An admo-
nition out
of Theodo-
ret thou
ching mira-
cles.*

*Eos qui in huius historia lectionem inciderint, oro at-
que obsecro, &c.* Those which (hall happen to rea-
de this history (sayeth Theodoret) I praye and
beseeche, that if they finde any thing written, which
passeth their power, they do yet beleecue it, not
measuring the vertu and power of holy men, with
their owne vertu or power. For God geueth gif-
tes of the holy Ghost to the godly, and more ex-
cellent, to such as excell in godlynes. And this I
speake to them which are not acquainted with the

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the secret workes of God, for such as haue wel serched and tryed the secrets of the holy Ghost, they knowe and feelee his bountifullnes, and do well vnderstand what God among men, worketh by men, when by the mighty power of miracles, he draweth the vnbeleuers to the knowledg of him. Truly who soeuer wil sticke to credit such things as we shall report, no doubt but he will also sticke and stagger, to beleue the miraculous workes of Moyles, of Iosue, of Elias, and of Elizeus, yea the miraculous workes of the Apostles, he will accompt for very fables. Otherwise, if he wil beleue those other things to be all true, why will he mistrust these for false? For the same grace of God which wrought in those, hath also wrought in these holy men, all such things as they did. For this grace being continual and euer running, tendring alwayes such as make them selues worthy thereof, by such men, as by certain riuers, keepeth her mayne course, and floweth most plentifully. Thus farre Theodorēt.

For in deede, as S. Augustin sayeth, serching out the reason how we that liue, are visited of holy men departed this worlde. *Alij sunt humanarum limites rerum, alia diuinarum signa virtutum, alia sunt quae naturaliter, alia admirabiliter fiunt, quamuis & natura Deus adsit vt sit, & miraculis natura non desit.* The bondes of mans ability, and the signes of Gods power be diuerse. Some things are done naturally, some miraculously; though yet both God helpeth nature, and nature, concurrith in miracles. And therefore S. Augustin though (being yet so excellently learned) he could by no reason finde out how holy men departed this worlde miraculously worke here on earth (as in the

*An other
part of S.
Augustin.
lib. de ci-
uitate pro mo-
tibus geran-
da cap. 16.*

in the same place he expressely confesseth) yet he reporting how that Iohn that holy Monke appeared in a vision by night to a godly woman feruently desiring to see and talke with him, and how he heard it by the mouth of one which learned it of the party her selfe, & of her husband, he sayeth.

Cap. 17. *Qui hoc ab eis comperit, retulit mihi vir grauis & nobilis, & dignissimus, credidi.* One which vnderstode this of the parties them selues, reported it vnto me, a man graue, worshipfull, and worthy of credit, I beleued him. But (sayeth S. Augustin in the wordes immediatly folowing) if I had sene that holy Monke my selfe, because, as they saye, he was both very gentle to be asked, and very wise to make answer, I would haue asked of him (touching this mater) whither he himselfe came to that woman in his slepe, that is, his ghoste in the shape of his body, as we also do dreame in our bodies, or whither he himselfe being otherwise occupied, or if he slept, dreaming some other thinge, yet such a vision of him appeared to the woman in her dreame, either by an Angell, or by some other meanes, and that by the spirit of prophecy he foreknew all this, and therefore promised before to her husbände that he woulde see her. For if he himselfe was present to the woman in his dreame, truly that was done by miraculous grace, not by nature, by the gifte of God, not by his owne power. But if he being otherwise occupied, or sleeping himselfe, and occupied with other phantasies, yet the woman sawe him in her sleepe, truly then it semeth not much vnlike to that we reade in the Actes of the Apostles, where our Saviour speaketh to Ananias of Saul, and telleth him, that Saule did see Ananias coming toward

Act. 9.

ward him, Ananias himselfe not knowing any thing thereof. Which so euer of all these that mā of God should answer vnto me, I would farder yet aske him touching the martyrs, whether they the selues be present in visions, or else by some other meanes do appeare to such as see them in in what forme they list, & specially when the deuils in mens bodies confesse that they are tormented of them, and desire them to spare them, or whether all these things be done at the will of God by the Angelicall powers, for the honour & commendation of Saints, and for the profit of mē, the martyrs them selues being in the meane space in most perfect quiet, occupied with more excellēt sightes severally from vs, and praying so for vs. For at Miltain also at the tombes of the holy Martyrs Protasius and Gervasius, the deuils naming them, as also other departed men, confessed also bishop Ambrose then liuing, and cried vpon him to spare them, the bishop then being otherwise occupied, not knowing at al thereof. Last of all, whether these things be some times done by the very presence of the Martyrs, sometime by the ministry of Angels, and then whether it may be discerned of vs, & by what tokens we may discern it, or whether none els can discern it, but such as haue that gift by the spirite of God, diuiding peculiarly to euery one as he willeth. Al these things, I thinke, this Iohn would discusse and declare vnto me: that either at his teaching I might learne and know such things to be true and certain, or els I might beleue without knowledge, he yet teaching such things as he knew. But if perhaps he would answer to all these my doubt-
 es out of holy scripture, and saye vnto me, Seeke
 not

1. Cor. 12.

Eccles. 3.

not such things as passe your capacity, nor serche not after that which excelleth your ability, but what our Lorde hath commaunded you, thinke vpon those things allwayes, I should gladly take this answere also. *Non enim paruus est fructus si aliqua obscura & incerta qua comprehendere non ualemus, clarum certumque sit nobis non esse querenda, & unusquisque uult discere, putans prodesse si sciat, discat non obesse si nesciat.* For it is no small profit, it in such darke & doubtfull matters as by reason we can not finde, yet we may clerely and euidently see, that such things are not by reason to be founded. And that euery one desirous to know, thinking such knowledge might profit him, may leine it is nedelesse to knowe, what he can not possibly knowe. Thus farre S. Augustin in that place, beleuing the miraculous operations of holy Martyrs and visions of holy men, though he could not attaine to the reason either of the one or the other.

*Lib. eodem
cap. 16.*

In like maner he beleueth, that S. Felix the holy Confessour of Nola, when that citie was greuously assieged, *non solis beneficiorum effectibus, verum etiam ipsis hominum aspectibus apparuisse*, not only by miraculous workes and pretent iuccour, but by euident vision and common sight appeared vnto men. Such visiōs such miracles holy and learned men slicke not to beleue, though they perce not vnto the reason therof. And euen so such holy & miraculous examples as abound in this History, though they can not perhaps linke in to the hartes of Protestants, whose faith is limited by reason, and builded vpon worldly witt, yet Catholikes which haue learned of S. Paule *to subdue their vnderstanding to the obedience of faith*, and whose faith is guided by *Charity which beleueth all things*, as the

1. Cor. 10

1. Cor. 13

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the Apostle also teacheth, can easily beleue the report of so holy and learned a man, as Venerable Bede in all Christendom hath these many hundred yeares ben accompted. Let Protestants folowe the Arrians, which when a blind man was restored to sight at the tombes of S. Geruasius and Protasius at Millain, S. Ambrose then being bishop and S. Augullin not yet christened being then present also, sayed yet (as S. Ambrose writeth of them) *Non sunt isti martires, nec torquere diabolus possunt, nec aliquem liberare.* These are no Martyrs they can not torment the deuill, they can not helpe men. And againe *Ariani dicunt. Non sunt demonum vera tormenta, sed ficta & composita ludibria.* The Arrians do saye. These are not true tormentes of the deuills, but fained and imagined illusions. Let Protestants folow their forefathers, olde cursed heretikes, let them scoffe at the miracles done at the tombe of S. Alban that holy martyr, and of S. Cutbert that holy Confessour, we will beleue with Theodoret, with S. Augustin, and with S. Ambrose, such vertu and miraculous power of holy Martyrs and Confessours mentioned by Venerable Bede, as they beleued the report of good men, before them.

For the farder contentation of the Reader in this point, beside al which hath ben sayed, we shal in the history it selfe (when straunge and vncredible miracles and visions shall occurre) note in the margent other lyke examples, auouched by the most approued writers of the primitive church. To make an ende, if all this sufficeth not to defend this History from the cauilles of Protestants bicause of the miracles here reported, then let the shew a reason why the Actes and Monuments of

M. Fox,

*Heretikes
will not be
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cles,*

Confes. lib.

Serm. 91.

*Protestants
pretended
miracles.*

M. Fox, deserue not the like. Are there not also in that dongell, heaped a number of miserable miracles to set forth the glory of their stinkinge Martyrs? I report me to the leaues of that booke pag. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to be founde. And to speake somewhat particularly, he that in this history will discredit such miracles as S. Bede reporteth vpon report of one brother or sister, let him geue a reason why he beleeueth the tale of Elisabeth Lawnsen, and Symon Harlstone. Who mistrustech miracles reported vpon coniecture, let him consider the miracle tolde of Tindall. If it seme incredible that the bodies of dead men may remaine vncorrupted and founde, why is it tolde for a miracle, that the hart of Zwinglius was found whole in the ashes, al the rest of the body being burned vp? If visions appearing to some, not to al that are presēt seme fabulous, let it be a fable (as in deede it is, being therof an eye witnesse my selfe, that he telleth of Latimers hart bloud, whē he suffred in Oxford. If the Crosse of S. Oswalde seme a superstitious tale, how much more sonde & fabulous is the tale of one that suffred at Brāford, with a greate white crosse, appearing in his brest? Thus if we may compare truth with falshood, light with darknes, true miracles with light tales, we see as much vncredibility, if we looke to reason, as great vanitie in respect of the matter it selfe, in the one as in the other. But how farre more credit this auncient history of Venerable Bede deserueth, then the lying libels of vpstart sectaries, it shall (as I haue already sayed) easely appeare, if we consider but the

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Authour of this history, & the time that he wrote in, whereof we haue spoken at large before. One thinge remaineth, which being sayed, I shall haue finished.

Concerning the proper names of places, as of cyties and monasteries mencioned in the history, we haue many tymes kept the Latin or rather Saxon names, where Polidore and other instructions coulde not helpe vs to call them by their present names they now beare. Wherein we desire the gentle Reader the rather to beare with vs, considering that this translation being penned on this side of the seas, we coulde not being out of the country, haue such speciall intelligence of eche shere and Countie as to that purpose was requisite, and might perhaps easely haue had, if we had bene at home, and trauailed the country our selues. Notwithstāding as touching the sheres, principal cyties, and diuers monasteries, by the helpe of Polidore we haue termed them, as they are now called. Whereby the whole course of the history shal be euery where perspicuous and euident, though some certain small monasteries and villages remaine vnknownen.

How so euer it be, the principall intent both of Venerable Bede and of vs, being the honour of God, the publishing of our first Christian faith, the course and proceeding thereof, we haue chosen rather to set forth the history in some part barbarous, then to conceale from our dere country (in these necessary times of instruction) the precious treasure of our Christian belese wherein we were first baptized, and haue so many hundred yeares in such quiet and felicity continued. Trusting verely in almighty God, that the perusing herof with
the

the Fortresse and defence of our faith, presently also to be set forth, maye staye the conscience of some from daungerous deceites of this later religion, so directly and in so many points repugning the other. Which if it may please the goodnesse of God to worke in the hart of any on of my dere countrymen, I shall thinke all my labour happely bestowed, and my simple paine abundantly rewarded, in the meane while, we haue declared our good will, and done in part our duty. Which with al that is amisse, if any thinge so be, I beseeche euery gentle Reader to accept in good part. Fare well. At Louain. The 12. of Iune. 1565.

Thomas Stapleton.

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63
THE LIFE OF S. BBDE
WRITEN BY TRITHEMIVS

BE D E a monke and Priest of the mo-
nastery of S. Peter and Paul, of S.
S. Benets order in England, a man
much conuersant in holy scripture, and very well
learned. In other good learning of great know-
ledge. As in Philosophie, Astronomie, Allego-
risme and Poetry. Skilfull of the Greeke tongue:
of an excellent witt. His tongue and stile not
curious, but pleasaunt and semely. He wrote
many volumes in the which his wit and lear-
ning is tried. This man at the age of seuen yea-
res, was by his frendes committed to Benedictus
and after to Colfridus the Abbat of the forsaied
monastery, at Murmouth, to be brought vp and
instructed. From which age continuing al dayes
of his life in that Monastery, he bestowed al di-
ligence in the study of holy scripture. And obser-
uing with al the rule of his order, singing daily
gods seruice in the church, in the rest he de-
lighted alwayes, to lerne to teache, or to write.
In the nintenth yere of his age, he was ordred
deacon. In the thirtheieth yere, he was made
priest. Both which orders he receiued at the
bandes of the holy bishop Iohn of Benerlake, by
the commaundment of Geolfred his Abbat. Fro
which time of his priethood, vntill the ende
of his life, he wrote the workes here folowring

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which run
neth by
Dyrtham.

THE

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In

- In Genesim vsque ad Isaac. lib. 4.
 In Exodum. lib. 1.
 De tabernaculo & vasis eius. lib. 3.
 In Numeros. lib. 1.
 In Leuiticum. lib. 1.
 In Regum 30. quest. lib. 1.
 In Deuteronomium. lib. 1.
 In Iudicum. lib. 1.
 4. De ædificatione templi. lib. 2.
 In Principium Regum. lib. 3.
 In Iosue. lib. 1.
 In proueria Salomonis. lib. 3.
 In paralipomenon. lib. 2.
 In Ecclesiastem lib. 1.
 In Cantica Canticorum. lib. 6.
 In Esdras & Neemiam. lib. 3.
 In Tobiam. lib. 1.
 In Esayam prophetam. lib. 2.
 In Ezechielem. lib. 1.
 In Hieremiam. lib. 2.
 In Danielelem. lib. 1.
 In xij. prophetas minores. lib. 12.
 In Epistolas Pauli. lib. 14.
 In Epistolas Canonicas. lib. 7.
 In Euangelium Marci. lib. 4.
 In Apocalypsim. lib. 3.
 In Actus Apostolorum. lib. 2.
 In Euangelium Luca. lib. 6.
 Gesta Anglorum. lib. 5.
 Flores B. Gregorij in Cantica. lib. 2.

Homilias Euangeliorum. lib. 2.
 Chronicam sui cœnobij. lib. 2.
 Gesta diuersorum sanctorum. lib. 1.
 De temporibus & natura rerum. lib. 1.
 Martyrologium lib. 1.
 De passione Sancti Felicis. lib. 1.
 Aliud minus volumen lib. 2.
 De Locis sanctis. lib. 1.
 Vitam S. Alberti Episcopi. lib. 2.
 Scintillarum ex sententijs patrum. lib. 1.
 Epigrammata hero. lib. 1.
 Hymnorum diuerso carmine. lib. 1.
 Distinctiones in Hieremiam. lib. 1.
 Lectiones noui Testamenti. lib. 1.
 Lectiones in vetus Testam. lib. 1.
 De Christo & Ecclesia. lib. 2.
 Distinctiones in Iob. lib. 1.
 Epistolarum ad diuersos. lib. 1.
 De cantico Abacuc. lib. 1.
 De orthographia. lib. 1.
 De arte metrica. lib. 1.
 De schematibus. lib. 1.

He wrote also many other things, which
 are not come to my knowledge. This mans
 wvorkes wvere of such authority (euen wvhile
 he yet liued, and wvrote alwvayes newv) that
 they wvere openly read in Churches, by the ap-
 pointment of the bishps of England. And bicause
 hat his homelies then read in the church, bea-
 ring the name of the Author, as the maner is

E 2 wvere,

were intituled the homelies of the Venerable Bede, not being able to call him with a more honourable name while he yet lyued, the same title hath remained euen to this daye. Whereby he is rather called Venerable Bede, then S. Bede: for it was not lawfull to call any a Saint yet liuing. Some do faine other causes why he should be surnamed Venerable. As that being blinde, he preached to stones, and of an epitaphe written by an Angell. But these men are deceived. For neither was Bede blinde, neither it is knowen that any such epitaphe was written upon his sepulchre. And truly, were it not to auoide prolixity, I could easily confute these folies. He departed this worlde vnder Leo the Emperour, in the yere of our Lorde. 732. In the yere of his age 72. the last daye of Maye. Indiction. 15.

BEDE TO THE READER

Al vnto whom this storie of our nation shall come, either hearing it or reading it, I humbly beleeche, that for my infirmities as well of body as of minde, they wil be intercessors before the heauenly clemencie. And that euery one in his country wil so awnswere my labour with mutual charity, that whereas I haue noted in euery prouince, shyre, or countie, and in the most notable places thereof, such thinges as I thought worthy the remembraunce, & pleasing to the inhabitants of eche one, that I may for all reyard, haue the helpe of their godly prayers.



TO THE RIGHT HONORABLE KINGE

CEOLLVPHE BEDA , SERVANT
of Christ and Priest.



THE History of things done
in the church of the Englishe
nation, which of late I had set
fourth, I did both first very
gladly send your Grace, desi-
ring then to haue a sight and prooffe thereof,
and now againe do send it you, to the entent
you may both coppy it out, & more fully at
your lesure consider it. I can not but highly
commend this your zeale and good desyre you
haue, not only to geue good eare to the holy
scriptures, but also to know of things both
don and spoken by worthy men before your
time, and specially of our owne country.
For whither an history cōtaineth good thin-
ges don by good men, the wise hearer is ther-
by prouoked to well doing: ether reporteth
euill things done by euil men, the vertuous

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and well disposed reader neuerthelesse is moued therby, both to flie that which is euill & noisom to his soule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing you wisely pondering, desire to haue the sayd history published, both to the instruction of your selfe, and also to to the edifying of such other, whom God hath committed vnto your gouernement.

And to the entent I may put both your Grace, and al other that shal heare or reade it, out of all doubt of the verity of the sayd History, I will briefly shew you, what authours I haue chiefly folowed in the making therof. The chiefest authour and aider I had in compiling this worke, was the right reuerend abbat Albinus, a man of great learning, which being brought vp in the church of Canterbury, vnder Theodorus Archebishop of blessed memory, and Adrianus abbat, both men of great worship and learning, hath procured and sent vnto me all such things as were done by the disciples of S. Gregory the Pope, ether in the prouence of kent, or other places adioyning and bordering vpon the same. Which thinges the sayd Abbate hath learned, partly by writings, partly also by tradition of elders, and such thinges as he hath in such sorte learned, he hath sent vnto me by the handes of Nothel-

mus

mus priest of the church of London , to be receiued ether in writing, or by mouth & relation of the said Nothelmus. Who also going after vnto Rome, was permitted by Gregorie bishop , which is now head of that church, to search the closetts of the saied holy church of Rome , where he founde out certaine epistles of Saint Gregory & other bishops there, and at his returne hath deliuered vnto vs the sayd epistles to be put into our historie, with the counsell and aduise of the reuerend father Albinus aboue mencioned.

So that from the beginning of this booke , vnto the time that the countrie of England receiued the faith of Christ, we learned such thinges as we bring gathered out of the workes of such as had wrote thereof before our time. And from thence vnto this present, such thinges as haue ben done in the church and diocese of Canterbury , by the disciples of Saint Gregory or their successors , or vnder what kinge they haue ben done , we haue knowen by the industrie of the sayd Abbate Albinus , at the reporte of Nothelmus, who also hath brought me into some parte of knowledge of such thinges as were done in the prouinces of the ^a east and ^b west saxons, & also of the east english, & of the Northumbers, to wit, by what bishops preaching, and vnder what king ech of the sayd prouinces

were

^a Essex.
^b Salisbur.
 ry Excester
 Welles.
^c Suffolck,
 Norfolck
 and Cam-
 bridshire.

Novithumbers are called in this history all that dwell beyond the river Humber Norward d Sussex and Hampshire. were converted vnto the faith of Christ. And to be shorte, by the exhortation of the sayd Albine, I was chiefly prouoked and emboldened to set vpon this enterprife. Daniel also the most reuerend, bishop of the west saxons, which is yet a liue, hath instructed me in certaine pointes of the ecclesiasticall historie, both of his prouinces, of the South Saxons, and of the Ile of Wite.

e Morcia or Marsh. Land contains the dioceses of Lichfield and Coventry, Lincoln and Worcester & Essex. Now in what sort the prouince of e Morcia, receiued the faith which they knew not before, and the prouince of the easte Saxons recovered the faith which they had lost before, both by the ministerie of Ceddi and Ceadda priests of great deuotion, and how the two sayd fathers, both liued and dyed, we haue diligently learned of the brothers of the monastery of Læstinge by them erected. Againe of thinges done appertaining to the church in the prouince of the easte English, we haue founde out partly by monuments of writinge and traditions of the foreliuers, and partly, by the information of the Reuerend Abbat Esius. As for such thinges as were done in the territory of Lyndissig (that is the holy Ilād) touching the funderance of the faith of Christ, and what priestes there succeeded from time to time, we haue learned ether by
the

CHVRCH OF ENGLANDE 73

the writings of the reuerend bishop Cynebertus, or by the liuely voice of other men of good credit. The history of the prouince of Northūbers, from the time they receyued the faith of Christ vnto this present, we haue gotten, not by any one author, but by relation of many faithfull witnesses who might know and remember the same, besides such thinges as by my owne experience I knew. Among which you shall note, that such thinges as I haue wrote of the most holy father & bishop Cutbert, ether in this booke, or else in the treatise that I haue made of his life, I haue taken partly out of those things which I found before written of him by the brothers of the church of Lindisfarnum, folowing simply the faith of the history which I read, and partely also haue added thereunto such thinges as I could learne my selfe, by the faithfull testimony of such as knew him. I humbly beseeche the Reader, that if he shall finde any thing otherwise then truth in this treatise, he will not impute it vnto me, as he which hath endeouored to put in writinge to the instruction of our posteritie, such thinges as we could gather by common report, which is the true lawe of an history.

*The con-
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THE



THE
FIRST BOOKE
OF THE HISTORY OF
the church of Englande.

*Of the situation of Britany and Ireland, and of the
people which inhabited there of ould time.*

THE I. CHAPTER.



BRITANY an Iland of the O-
ceane, which of ould time was
called Albion, doth stande ber-
wixt the north and the west, right
ouer against Germany Fraunce, &
Spayne, three of the greatest countries of Europe.
Which being eight hundred myles longe North-
ward, is but two hundred myles broad, except
you reckon the cabes or poyntes of the mountai-
nes which runne out far a long into the sea, wher-
by the Iland is in compasse * forty and eight times
threscore & fiftene myles. Of the south side, it hath
Flanders the first haven towne wherof to arrive
at for a man comyng out of England is called
Ruthuby, the haven whereof is now corruptely
called * Reptacester 50. myles off from Callis, or
as some

* That is
1800. mile
* This ha-
uen is now
lost by the
irruption
of the sea.

CHVRCH OF ENGLANDE 71

as some write 60. myles. On the back syde of it, where it lyeth open vnto the mayne Oceane, it hath the Iles called Orcades. It is an Iland verie fertile of corne, frute and pasture. In some places it beareth vines, it hath plentie of fowles of diuers sortes, both by sea and land, of springes also & riuers ful of fish, but specialy of lampreys and eels. There be many times also taken Porpoises, Dolphinys and Whales, beside many kynde of shellfishes, among other of Muskles, in whom be founde perles of all coulours as red, purple, crymson, but specialy white: there is also great store of Cockles, whereof is made the dye of crymson, whose redd will be appalled nether with heate of sonne, nor with wett of wether, but the oulder it is, the more bright and bewtifull glasse it casteth. It hath also springes fitt to make salt, & others of hoate waters, where ar builded seuerall places mete for all ages, as well for men as women to bahe themselves. For the water (as saynt Basill writeth) running through certayne metalls, receiueth thereof such vertue of heate, that it is not only made warme therby, but also skalding hoate.

This Iland, is stored wch mynes of sundry metalles, as of brasse, lead, iron and syluer. It bringeth furth also great plenty of the Geat stone, and that of the best. This stone is blacke and burneth being put to the fire, and then is of good vertue to chase away serpents. If you rub him til he be warme, he holdeth fast such thinges as are layd vnto him, euen as Amber doth. This Iland had in it somtimes twenty eyght fayre cities, beside an innumerable sort of castles, which also were well and strongly fenced with walles, turrettes, gates and bullwarkes. And for as much as it is placed
right



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CHVRCH OF ENGLANDE 77

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right in manner vnder the north pole, it hath light nightes in the sommer, so that at mydnight many times men doute whether it be yet twylight of the euening past, or breach of the day following. Wherby the dayes be of a great length there in sommer, as contrary the nightes in wynter: that is to say, eightene howers, by reason the sonne there is gon so farre southward. And so in like manner the nights in the sōmer are there very short, & the dayes in the wynter, that is to say, six equinoctial howers, where as in Armenia, Macedonia Italy, & other cōtries subiect to the same line the longest day or night passeth not 15. the shortest 9. howers

This Iland at at this present, with fīue sundry langages (to the nūber of the fīue books of Moyses) doth study and set forth the knowledge of on perfect truth, that is, wyth the language of the English, the Britannes, the Scotts, the * Pictes, and the Latine, which by study of the scriptures is made common to all the rest. At the first this land was inhabited of none other nation but only of the Britannes, of whom it receiueth its name: which Britannes comyng out of Armorica (called now litle Britanny) as it is thought, chole vnto them selues the south parte of this land. And after when they from the south forward, had in their possession a great parte of the Ile, it chaunced that certaine people of the Pictes coming out of Scythia, as it is sayed, trauiailing vppon the seas with a few long shippes, the winde dryuing them in compasse rounde about the coaste of Britannye, blew them a land on Irelands syde, on the north partes thereof. Which they finding inhabited of the Seortes; besought then to allow them some part of the land, where they might plante them selues

CHVRCH OF ENGLANDE 77

selues. But they coulde not obtayne their desire. This Iland, next vnto Britanny, is the greatest Iland of the Oceane sea, and standeth westward of Britanny. But as Northward it is not so longe as it, so westward it is much longer, and reacheth vnto the North parts of Spayne, hauing the maine sea runnyng betwixt.

The pictes (as I haue sayd) arriuing wyth their nauy in Ireland, required of the inhabitants, that they might be suffered, there to rest and place them selues. The Scottes aunsered, that the Iland was not big enough to hold them both. But we can geue you good counsel (quoth they) what we thinke best for you to doe. We know wel there is an other Iland not farre from ours standing east ward from hence, which we may see out of this land in a fayer sonnie day, if you will goe thether you may inhabit there at will. And if there be any resistance made against you, we will ayde you. Whervpon the Pictes arriuing in Britanny, planted them selues in the North parts therof, for as for the south partes, the Britannes had taken vp before. And wheras the Pictes hauing no wiues did require of the Scottes to marry their dawghters, the Scottes agreed to graunt them their desire, vnder condition, that as often as the matter was in doubt, they should choose their kyng rather of the next of the howse of the woman, then of the man. Which order, it is well knowen the pictes keepe euen to this day. In proceffe of yeres, after the Britans and the Pictes, the Scottes also were receiued in to Britanny among the Pictes. Which coming out of Ireland vnder Rewda their Capitaine, either by force or frendship, entered and inhabited the country in Scotland, which they possessed

78 THE HISTORY OF THE

possessed. Of which capitaine euen vnto this day they are called Dall reudini, for in their language, dall signifieth part.

*A description
of Ire-
land.*

Ireland both in bredth, holsomnes, and fines of ayre, far passeth Britanny, so that snow there remaineth skant three dayes together : and no man there for foddering of his beastes, ether maketh hay in the sommer, or buyldeth stawles for his cattaille. There is no noysom creping beast to be sene there, no serpent that can liue there. For many times serpentes which haue ben brought thether out of Britanny, the ship drawing nere vnto the land, as sone as they are touched with the smell of the ayer, they die out of hand. Yea more then that, all thing in maner that cometh from the sayd Iland, is of soueraigne vertue against poyson. And this we sawe with our eyes, that when certain men, that were stunge of venomous serpents, had taken the scraping of certaine leaues of bookes which had ben of Ireland, and had droken it in water, forthwith all the force of the venom was staynched, and the swelling of the stunge bodies vtterly, asswaged. This Iland is rich in milk and hony, nor void of vines, fish or foule, and full of stagges. This is properly the country of the Scottes, out of the which they issuing haue inhabited Britanny, being before possessed of the Britons and the Pictes. There is a great creke of the sea, which seuered of ould time the Britons from the Pictes, which from the west runneth far into the land. Where vnto this day there is a citty of the Britons very stronge & well fenced called Alcuith. At the North side of the which creke, the Scottes haue come and made their dwelling country.

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CHVRCH OF ENGLANDE 79

*How that Caius Iulius Cesar , was the first of all
the Romans that came into Britanny.*

THE 2. CHAPTER.

THE Romans had neuer accesse vnto
Britanny, nor knowledge therof vntil
Caius Iulius Cæsars time. Who the 593.
yere from the buylding of Rome, and
the 60. before the incarnation of our Sauour
Christ, being Consull with L. Bibulus, at the
time that he had battell with Germany and Fran-
ce (which two countries the riuer Rhene doth se-
uer) came into Picardy, from whence is a very
nigh and short passage into Britanny, and with
men and war prouision, passed ouer into Britanny
where he being receiued wyth a very sharpe and
horre byckering, and after shaken wyth a contra-
ry tempest, was fayne to returne in to Fraunce,
with the losse of a great part of his army, and no
small number of his souldiars, and of the most
part of all his men of armes. And so fort that wynter
he was forced to dimisse his army: which be-
ing ouerpast, he sayled againe in to Britanny,
with a nauy of 600. sayle one and other. Where
after he had arriued, and was now marching to-
ward his enemy with his mayne hoste, his ships
riding at the anker, were with a violent storme
rent and cast either one vpon the other, or else
vpon the quick sandes, and there broken in peces
in such sort, that fortie of them were lost out of
hand, and the rest with much a doe repaired. Cæ-
sars horsemen at the first encounter were ouer-
throwen of the Britannes, and Labienus one of his
coro.

80 THE HISTORY OF THE

nels slayne. At the second encounter, with great losse and daunger of his army, he put the Britan-
nes to flight

From thence he went vnto the riuer of Temes, which men say can be waded ouer but in one place: where on the farder side, a great number of the Britannes warded the bankes, vnder Cassibel-
launo their capitayne, who had stucke the bot-
tom of the riuer & the bankes also thicke of great
stakes, whereof certayn remanentes vnto this day
arto to besene, of piles of the bignes of a mans thy-
ghe couered wyth lead, stycking fast in the bottō
of the riuer. Which when the Romans had es-
pyed and escaped, the Britannes, not able to with-
stande the violence of the Roman Legions, hidd
them selues in the woddes, out of the which they
oste brekyng forth, greatly endomaged the army
of the Romaynes. In this meane time * Trino-
bantum a very stronge citty, with their Capitaine
Androgorius yelded vnto Cesar, deliuering forty
hostages. Which example, other moe citties fol-
lowing, fell in leage wyth the Romans: by whose
aduertisement, Cesar hauing intelligēce of a strong
hold, that Cassibellanus had buylded betweene
two dykes or marishes, well fenced wyth woddes
on ech side, fild with plenty of all thinges, assay-
ling it with great force, at lenght ouercame. After
that returning in to Fraunce, hauing dimissed his
army for the wynter season, he was sodenly beset
with great tumultes of warres, raised against him
on euery side.

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CHVRCH OF ENGLAND. 89

*How Claudius the Emperour, was the second that
came into Britanny, who did also subdue
the Iles Orcades; And how Vespasian
sent by him tooke the Ile of Wite*

THE 3. CHAPTER.

THe 797. yere from the buylding of Rome An. 797.
Claudius the third Emperour after Au-
gustus, being much desirous to shew him
selfe a prince profitable vnto the common welth,
fought by all meanes battaile & conquest. Where-
vpon he made a vioage in to Britanny, which was
all in a muteny, for that such as were trayterou-
sly fled from them, were not restored. He passed
ouer in to the Iland whether before nether Iulius
Cesar, nor after any durst aduenture. And there
with out ether blood or battaile was receiued by
submission, the greatest part of the Iland volunta-
ryly yelding the selues vnto him. Also he brought
in subiection to the Romaine empire the Iles Or-
cades, which lie in the Oceane about Britanny:
that done he returned to Rome the sixt mo-
neth after that he departed thence: and caused his
son to be surnamed Britannicus. This battell was The year
of our Lord
fought the fourth yere of the incarnation of our
lord 46. In the which yere also there fell a great
famine, thorought out all Syria, which in the
Actes of the Apostles is shewed to before spoken
of by Agabus the prophet. After. 1.

Vespasian who after Nero was emperour, being
sent of the said Claudius in to Britanny, subdued
vnto the Seigneurie of the Romans, the Ile of
Wite, standing nigh Britanny westward. Which

F is of

82 THE HISTORY OF THE

length from este to west about 30. miles : from south to North 12. being in the east part by sea 6. miles , in the west 3. miles off from the west shore of Britanny , Nero succeeding Claudius in the empire, neuer durst medle with warlike matters. Whereby among other many hindraunces which befall in his time vnto the empire , one was, that he had almost lost Britanny, for vnder him two noble townes were taken and ouerthrowen.

How Lucius King of Britanny, sent to Eleutherius desiring to be Christened.

THE 4. CHAPTER.

An. 156. **T**He yere of the incarnation of our Lord 156. Marcus Aurelius Verus the 14. Emperour after Augustus gouerned the Empire with his Brother Aurelius Commodus. In whose time Eleutherius a holy man being Pope of the church of Rome, Lucius King of the Britannes wrote vnto him, desiring that by his comaundement he might be made Christian : which request was graunted him. Whereby the Britannes receiuing then the faith, kept it sounde and vndefiled in rest and peace, vntill Diocletian the Emperours time.

How Seuerus the Emperour by a trench drawen ouer the wast, seuered one part of Britanny from the other.

THE 5. CHAPTER.

An. 189. **T**He yere of our Lord 189. Seuerus borne in Afrike at Tripolis, the 17. Emperour from Augustus, reigned 17. yeres. This man being rough of nature, entangled with much warres;

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CHVRCH OF ENGLANDE. 83

warres, gouerned the common welth very va-
liantly, but yet with much trauaile. After he had
vanquysed his ciuill enemies , with whom he
was very sore assayed, he was called into Britā-
ny, by the meanes of the great defection of the
most part of the country, from the Signorie of the
Romans. Where after he had recouered by great
and greuous warres a great part of the land , he
made a partition, betwixt them and the other
wild and sauage people , not with buylding of a
wall of stone as some suppose, but with a trench
and a rampaire of turue and timber, thicke fenced
with Bulwarkes and Turrets. Which sayd trench
he caused to be drawen from one sea to the other,
And there at yorke he died, leaung behinde him
two sonnes, Bassianus and Gera being condem-
ned of treason , died. And Bassianus taking vpon
him the surname of Antonius, gouerned the em-
pire after the decease of his father.

*Of the Raygne of Diocletian, and of the persecution
which he raysed against Christians.*

THE 6. CHAPTER.

THe yere of our Lorde 286. Dioclesianus
the 32. Emperour after Augustus, being
chosen of the army raygned 20. yeres and
he created Maximianus surnamed Hercules, his
fellow in gouernement of the Empire. In whose
time one Carausius, of low degree in byrth,
but valiaunt in armes, and politicke in counsell
was appointed toward the sea coaste against the
French men, and the Saxons, who then with
continuall robberies much wasted that countrie.

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An. 286.

84. THE HISTORY OF THE

But he so behaued himfelfe, that he did more hurt there, then the enemies them felues: For fuch pillage as he had recouered from them, he did not reftore it to the right owners, but reſerued it to him ſelfe, whereby he was ſuſpected, that he wittingly ſuffered them to pil & ſpoyle at their pleaſure. Where vpon being commaunded to be put to death of Maximinianus, he tooke vpon him the princely authoritie, and vſurped the gouernement of the Britānes, which after he kept 7. yeres. At length by treaſon of his fellow Allectius he was ſlayne. Which Allectius him ſelfe (Carauſius being killed) kept the poſſeſſion of the Iſland 3. yeres, whom Aſclepiodotus chiefe gouernour of the army ouercame, and receiued the Iſland in his poſſeſſion the tenth yere after it was inuaded.

In the meane time, Diocletian in the eaſte, Maximianus in the weſt, rayſing the tenth perſecution after Nero againſt the Chriſtians, commaunded the churches to be ſpoyled, the Chriſtians to be tormented and killed: which perſecution was both longer and alſo crueller then all the other: for whole ten yeres together it cōtinued in burning the churches, in baniſhing the innocents, in murdering the Martyrs, and neuer ceaſed. Brefely among other places, it made Britanny to be honored with the glory of many holy Martyres, which conſtantly ſtoode and died in the confeſſion of their faith.

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CHVRCH OF ENGLANDE 85

*The passion of Saint Albane and his fellowes, Who
shed their blood for Christes sake.*

THE 7. CHAPTER.

AMong other suffered Saynt Albane : of
whom Fortunatus priest in the booke he
wrote in the prayse of Virgines, speaking of the
Martyres which from al coasts of the world came
vnto God, sayth, *Albanum egregium fecunda Bri-
tannia profert.*

*The fertile lande of batfull Britanny
Bringes forth Albane a Martyr worthy.*

This Albane being yet but a Pagane, when
the cruell commaundements of the wicked Prin-
ces were set forth against the Christians, receiued
in to his house one of the clergy, which had fled
from the persecutours: whom he perceiuing both
night and day to continue in praying and wat-
ching, beinge sodainly touched with the grace
of God, began to follow the example of his faith
and vertue, and by litle and litle instructed by
his holefom exhortations, forsaking his blind I-
dolatry, became Christian with his whole hart.
At length after the said person of the clergy had
certain daise taried with him, it came to the eares
of the Prince, that this holy confessor of Christ
(whose time was not yet come that god appoin-
ted for him to suffer Martyrdome) lay hid in Al-
bans house. Wherevppon he commaunded his
fouldiours to search his house with all diligence.
Whether when they where come, saint Albane
apparelled in his guests and maisters garments,
F 3 offered

86 THE HISTORIE OF THE

offered him selfe to the souldiours, and so was brought bound to the iudge.

It chaunced that the iudge the same time, was doing sacrifice vnto the diuells before the aultars, And when he had sene Albane, being all chaufed with anger, for that he feared not voluntarily to offer him selfe vnto the souldiars and peril of death, for his guesse whom he had harboured, he commaunded him to be brought before the idoles of the diuells, before whom he there stode. And for so much (quoth he) as thou haddest rather to conuee away the rebell and traytour to our Gods, then deliuer him vp vnto the souldiours, that he might sustaine due punishment for his blasphemous despising of the Gods, looke what paynes he should haue suffered if he had bene taken, the same shalt thou suffer, if thou refuse to practise the rites of our religion. But Saint Albane, who had voluntarily before discovered him selfe to be a Christian, lide heeded the menaces of the Prince. But being thoroughly countergarded with the spirituall armour of grace, told him plainly to his face, that he would not obey his commaundement.

Then said the iudge, of what house or stock art thou? Albane answered, what is that to thee of what house I am? but if thou be desirous to know of what religion I am, be it knowen vnto thee that I am a Christian, and that I employe my selfe to Christian maners and exercises. Then the iudge demaunded him his name. My parents (quoth he) call me Albane: and I honor and worship the true and liuing God which made all thing of naught. Then the iudge being very wroth laid, If thou wilt enioy long life, come off, and do sacrifice

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CHVRCH OF ENGLANDE 87

crifice vnto the great goddess. Albane aunswered, these sacrifices which you offer vp vnto the diuels, neither helpe the offerers, nor obtaine them their desires, but rather purchase them for their reward, eternall paines in hell fire. The iudge hearing this being in a rage, commaunded the holy confessor of God to be all beaten of the tormentours, thinking his constancie would relent at strypes, which refused to yeld to words: but he shewed him selfe not only patient, but also ioyful in the midst of all his torments. The iudge when he sawe he could be nether wonne with wordes, nor tourned with torments from the religion of Christes faich, commaunded that he should be behedded.

*The Martyrdome of
saint Albane the
firste Martyr of Eri-
tany.*

In the way as he was ledd to his death, he came to a floudde which with a very swift courseranne betwixt him & the place where he should suffer. Now he sawe a great company of all sexes, degrees, and ages going with him to the place of his execution, in so much that it semed the iudge was left alone at home without any to attend vpon him. This company was so great, and the bridge they had to passe ouer so litle, that it would be toward night, ere they all could get ouer. Albane longing much for his blessed death, and hasting to his Martyrdome, comming to the riuers side, and making there his prayer with lifting vp his eyes and harte to heauen, saw forthwith the bottom to haue bin dried vp, and the water geue place for him & the people to passe ouer dryshod, as it were vpon euen grownde. Which when among other the executioner which should haue behedded him did see, he made hast to mete him, at the place appointed for his death, and there

88 THE HISTORY OF THE

(not without the holy inspiration of God) he fell downe flat before his feete, and casting from him the sword which he helde in his hande ready drawen, desired rather that he might be executioned either for him or with him, rather then to do execution vpon him.

Where vpon this man being now made a fellow of that faith wherof before he was a persecutor, and the sword lying on the ground before them, the other officers staggering and doubting also who might take it vp and doe the execution, the holy confessor of God with the people there assembled, went vnto a hill almost halfe a mile of from that place, beautifully garnished with diuers herbes and flowres, not rough nor vneasy to climme, but smothe, plaine and delectable, worthy and meete to be sanctified with the blood of the blessed Martyr. Vnto the top whereof when he was ascended, he required of God to giue him water: and strayt there arose a spring of fayer water before his feete, whereby all might perceau that the riuer before was by his meanes dried. For he which left no water in the riuer, would not haue required it in the topp of the mountaine, but that it was so expedient, for the glory of God in his holy martyr. For beholde the riuer hauing obeyed the Martyr, and serued his deuotion, leauing behinde a testimony of duty and obedience (the Martyr hauing now suffred) returned to his nature againe. Here therefore this most valiaunt martyr being behedded, receiued the crowne of life, which God promiseth to them that loue him. But he which there tooke vpon him to doe that wicked execution, had short ioy of his naughty deede: for his eyes fel vnto the ground with the
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CHVRCH OF ENGLANDE 89

head of the holy martyr. There also was beheaded the souldiour which being called of God, refused to stryke the holy confessor of God: of whom it is open and playne, that though he was not Christened in the fount, yet he was baptised in the bath of his owne blood, and so made worthy to enter in to the kingdome of heauen.

Now the iudge seeing so many straunge and heauenly miracles wrought by this holy martyr, gaue cōmaundement that the persecution should cease, beginning to honour in the saintes of God, the constant and patient suffering of death, by the which he thought at first to bring them from the deuotion of their faith. S. Albane suffered his martyrdom the xx. day of Iune, nigh vnto the citte of, * Verolamium. Where after the Christian Church being quietly calmed and settled againe, there was a temple buylded of a meruailous rich worke, and worthy for suche a martyrdom. In which place truly euen vnto this day are syck persons cured, and many miracles wrought. There suffered also about that time, Aaron and Iulius towne dwellers of the city of Leicester, and many other both men and women in fundry places, which after diuerse fierce and cruell torments sustayned in al partes of their bodies, by perfit victory atcheued by patience, yelded their soules vnto the ioyes of heauen.

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How that after this persecution ceased, the church of Britanny was somewhat quiet, vntill the time of the Arrians heresies

THE 8. CHAPTER.

Temples of Martyres: holy dayes. Consecration of the B. sacraments. **A**FTER that the stormes of this persecution were ouerblown, the faithfull christians, who in time of daunger lay hid in dennes and deserts, came forth & shewd them selues abrode, renewed their churches which before were ouerthrowen flatt to the ground, founded, buylded, & perfited new temples in honor of the holy Martyrs, celebrated holy dayes, consecrated the holy mysteries, with pure mouth and harte, and eue-ry where as it were displayed their ensignes in signe of conqueste. And this peace continued in the church of Christ in Britanny, vntil the furie of the Arrians heresies: which running thorough out the world, corrupted also with its venemous errors this Iland, though situat out of the compasse of the world. Now when that by this meanes heresie had once found an open vent to passe ouer the Ocean sea into this Iland, shortly after all manner of heresies flowed into the said land, and were there receiued of the inhabitants, as being men delighting euer to heare new thinges, & stedfastly retaining nothing as certain. About this time died Constantius in Britanny, who in Dioclesians life time gouerned Fraunce and Spayne: a man very milde and of much courtely. He left Constantine his sonne by Helena his concubine created Emperour of Fraunce. Eutropius writeth that Constantine being created Emperour in Britanny

Heresies in Britanny.

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CHVRCH OF ENGLAND. 91

tanny, succeded his father in the kingdome. In
whose time the heresie of the Arrians springing,
and being discouered & condemned in the coun-
cell of Nice, did neuerthelesse infecte, not only
the other partes of the world, but also the very
churches of the Ilands with deadly doctrine and
pestilent infidelity.

*The Arri-
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*How that in the time of Gracian the Emperour, Ma-
ximus being created Emperour in Britanny, retur-
ned into France vwith a great army.*

THE 9. CHAPTER.

THe yere of the incarnation of our Lord 377 *An. 377.*
Gatian the 40. Emperour after Augustus,
rayned 6. yeres after the death of Valens, though
a litle while before he rayned also with Valens
his vncl, and Valentinian his brother. Who
seing the state of the common welth miserably
plagued, and almost altogether decayed, was
drouen of necessity for the better repairing of the
said decaye, to choose vnto him Theodosius a
Spaynard borne, to be his partener in the gouern-
ment of the Empire, committing vnto him the re-
giment of the east and also of Thracia. In which
time, one Maximus a valiaunt man and a good, &
worthy of the Imperiall crowne (had it not ben
contrary to his othe and allegiance he tooke vpon
hym by tyranny to be Emperour in Britanny) half
in maner against his will being created Emperour
of the army, passed ouer into Fraunce, where he
slewe Gratian the Emperour, being circumuen-
ted by subtile wiles, and sodenly stolen vppon ere
he was ware, as he was in minde to passe into I-
taly

92 THE HISTORIE OF THE
taly. After that also he chased Valentinian the o-
ther partener of the empire out of Italy. Valentiā
flieng for succour into the easte, and there with al
fatherly piety being receiued of Theodosius, was
by his helpe strayte wayse restored vnto the em-
pire, Maximus, the tyrant being shutt vp by seige
with in the walles of Aquilegia, and there short-
ly after taken and slayne.

*How that Arcadius being Emperour, Pelagius a Bri-
tain made vricked battaile against the grace of God.*

THE 10. CHAPTER.

An. 394. **T**He yere of our Lord 394. Arcadius sonn vnto
Theodosius with this brother Honorins, be-
ing the 43. Emperour after Augustus, raigned 13.
yeres. In whose time Pelagius a Britan born, disper-
sed the venim of his faithlesse doctrine, very far a
broad, holding that a man might liue well with-
out the helpe of the grace of God, vsing herein the
ayde of Iulianus of Campania, who was intempe-
rately sturred with the losse of his bishopprick. To
whom S. Austen and other catholick fathers also,
haue aunswered in most ample manner, but yet
they would not be amended thereby. But being
conuicted of their falshood, they rather would en-
crease it by defending and maintening it, then a-
mend it by retourning to the truth.

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How that Honorius being Emperour, Gratian and Cōstantine vsurped tiranny in Britanny, vvhere the first shortly after vvvas slaine, and the other in Fraunce.

THE II. CHAPTER.

THe yere of our Lord 407. Honorius sonne of Theodosius the yonger being Emperour, in the 44. place after Augustus the 2. yere before that Rome was inuaded by Alaricus King of the Gothes, when the nations of the Alanes, the Sues and the Vandalls and many such other with them, the Frenchmē being beaten downe, passing the Rhene raged thorough out all Fraunce, about which time Gratianus in Britāny was created tirāt & was slayne. In his place, Constantine being but a common souldiour was chosen: only for the names sake, with out any desert of vertue: who so sone as he had taken the empire vppon him, passed ouer into Fraunce, where being oft deluded of the barbarous nations (as vnwisely and vncertainly making his leage with them) greatly endamaged the common welth. Where vpon Honorius lending Constantius the Counte into France with an army, Constantine was beseiged at Arells, and there taken and slayne, and Gerontius his partner slew his sonne Constans at Vienna, whom of a monke he had made Emperour. Rome was destroyed of the Gothes the 1164. yere after it was buylded. After which time the Romaines lefte to rule in Britanny almost 470. yeres after that Caius Iulius Cæsar first entered the said Ile. The Romanes cōwelt within the trench, which

as we

*The first
destruction
of Rome.*

94 THE HISTORY OF THE

which as we haue said, Seuerus drew ouerthwart the Iland at the south part, which thing may appeare by the citties, temples, bridges and paved stretes to this day remayning. Notwithstanding they had in possession and vnder their dominion, the farder partes of Britanny, and also the Ilandes which ar about Britanny.

How the Britannes being spoyled of the Scottes and the Pictes, sought ayde of the Romans, vvhich at the second time of their comming, buylded a vvall betwene the 2. countries, but they shortly after vvere oppressed with greater miseries then euer they were in before.

THE 12. CHAPTER.

The cause why the old Brittons became weak and open to forain inuasions.

**Redshankes.*

BY meanes the said tyrantes and captaines of the Romans, did vse to transport with them ouer in to Fraunce, the flower of all they outhe of Britanny to serue them in their foraine warres, their men of warre were consumed, and the country being all disarmed, was not now able to defend them selues against the inuasion of their enemies. Where vppon many yeares together they liued vnder the miserable bondage and oppression of two most cruell outlandish nations, the Scottes and the *Pictes. Ical them outlandish, not for that they were out of the circuit of Britannie, but for that they were deuided frō the land of Britanny by two armes of the sea running betwixt them, of the which one from the east sea, the other from the west, runneth in far and wyde in to the land of Britanny, though they may one reach to the other. In the middle of the east creeke, there

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CHVRCH OF ENGLANDE 95

there is a citte buylded called Guidi. About the west creeke towarde the right hand, standeth a citte called Alcuith, which in their language is as much to say, as the Rock Cluich, for it standeth by a fludd of the same name.

The Britannes then being thus afflicted by the said nations, sent their embassadours with letters vnto Rome, with lamentable supplications requiring of them ayde and succour, promising them their continuall fealty, so that they would reskue them against the oppression of their said enemies: where vppon there was sent vnto them a legion of armed souldiours from Rome, which comming in to the Iland, and encountering with the enemies, ouerthrew a great number of them, & draue the rest out of the frontiers of the country, and so setting them at liberty and free from the misery with which they were before so greuously overcharged, counsellled them to make a wall betwene the two seas, which might be of force to kepe out their euill neighbours: and that done, they returned home with great triumph.

But the Britons building the wall which they were bid to make, not of stone as they were willed, but of turue, as hauing none among them that had skill there in, made it so slender, that it serued them to litle purpose. This walle they made betwene the two said armes or creekes of the sea, many miles longe, that whereas the sense of the water lacked, there by the helpe of the trench they might kepe their country from the breaking in of their ennemies. Of which peece of worke, there remaineth euen vnto this day most assured tokens yet to be seene. This trench beginneth about two miles of from the monastery of Æbercuring,

curing, Westward in a place, which in the Pictes language is called Peanuakel, and in English is called Penwelt, and running out eastward, endeth at the citie of Alcuith.

But the former enemies when they had once perceiued that the Roman legion was returned home againe, forth with being set on land by boates, innaded the borders, ouercame the countrey, and, as it were corne redde to be cut, they mowed, beate, and beare downe all before them. Where vpon Ambasadours were sent againe to Rome, with lamentable voice requiring their succour, beseeching them they would not suffer their miserable country to be viterly destroyed, nor permit that the name of the province, which thorough them had so long florished, should now thus despightfully be extinguished, by the wicked cruelty of those foraine people. There was sent againe an other legion, which in the haruest time coming vpon the Iodaine, made a great slaughter of the enemies, and such as could elscape chased them ouer the seas in to their owne country, which before were wont to waste and spoile the country of Britanny without resistance.

Then the Romans toulde the Britans plainly, that it was not for their ease, to take any more such laborious iourneis for their defence, and bid them to practise their armour them selues, and learne to withstande their enemy, whom nothing els did make so strong, but their faint and cowardous hartes. And for as much as they thought it would be some helpe and strength vnto their loyall fellowes whom they were now forced to forsake, they builded vp a walle of hard stone from sea to sea, right betwene the two ci-

CHVRCH OF ENGLAND. 97

Lib. 74

ties which there were made, to keepe out the enemy, in the selfe same place where Seuerus before had cast the trench (which walles euen to this day remaineth famous and to be seene) with publick and priuat charges: the Britannes also putting to their helping handes. They then builded it eight fore broad and twelue high, right as it were by a line from east to weste, as it doth to this day plainly appeare, which being finished, they gaue the people strait warning to looke wel to them selues, they teach them to handle their weapons, and instructe them in warre-like feates. Also by the sea side southward, where their ships lay at harbor, least their enemies should land there aboutes, they made vp bullwarkes all a longe, one some what distant from the other, and this donne bidde them fare well, as minded no more to retourne.

As lone as they were gone, the Scottes and Pyctes hauing intelligence that they had made promise they would come no more, they taking hart of grace therevpon, retourne againe to their wonted busines: And first, all that was without the walle they tooke for their owne. After that they came to geue assault vnto the walle, where the Britannes with faint hand and fearfull hart defending it, was with grapples, which they had diuised, pulled downe to the ground, and otherwise so assaulted, that they leauing both the cities and the wal also, were disperced and put to flight. The enemy followeth, and sleigh more cruelly then euer before. For euen as the lambes of the wilde beastes, so were they torne and mangled of their ennemies. Whereupon being driuen out of their owne houses and possessions, they alle a robbing and spoiling of one another, en-

98 THE HISTORY OF THE

creasing their outward misery with inward tumult, so farforth, that all the whole country was brought to that exigent, that they had none other sustenance, but what they got by hunting and killing of wild beastes.

How in the time of Theodosius the younger, the Britannes sought helpe of Boëtius, then consull of Rome, but could not obtaine it, and how at that time, Palladius was sent to the Scottes (which belained in Christe) to be their Bishop.

THE 13. CHAPTER.

An. 403.

*Palladius
the first
bishop of
Scotland:
An. 411.*

THe yere of the incarnation of our Lord 403. Theodosius the younger succeding Honorius, was made Emperour of Rome, which he gouerned 27. yeres being the xxv. Emperour after Augustus. In the eight yere of whose Empire, Palladius was sent of Celestinus bishop of the Roman Church, to the Scottes which had receined the faith of Christ, to be their first bishop. And the 23. yere of his raigne, Boetius one of the pears and patricians of Rome, was now the third time made cōsul with Symmachus. The poore remainder of the Britanes, directed vnto him their letters, whereof this was the beginning. *To Boetius thrise consull, the Moorning of the Britannes.* In the processe of which epistle they thus sette foorth their pittifull estate. The Barbarous ennemy driueth vs vpon the sea: the sea againevvpon the enemy: betwene these two riseth two maner of deathes, either we are killed, or drowned. And yet for all their sute, they could obtaine no ayde of him, as he which had then both his handes full

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CHVRCH OF ENGLAND. 99

full of busines and battaile at home, with Bleda Lib. II and Attila Kinges of the Hunnes. And though the yere before Bleda was murdered by the wilie treason of his brother Attila, yet he alone remained so intolerable an ennemy vnto the world, that he wasted almost all Europe, spoiling and ouerthrowing both citties and castles. About the same time there arose a great famine in Constantinople, after which folowed also the pestilēce: & a great part of the wal of the said citie fel vnto the ground, with 57. turrets. And many other citties also being ouerthrowen with earth-quakes, beside hunger, and pestilence, consumed many a thousand both of men and beastes.

How the Britones being forced by hungar, droue the Barbarous people out of their country. Whereof ensued plentie of corne, riot, pestilence, and the losse of the whole country.

THE 14. CHAPTER.

IN the meane season hungar more and more preuailing against the Britones (in so much that many yeres after it left tokens and remembrances of the hurt it did in the country) droue many of them to yeldethem selues into the handes of the robbers. Other there were which could neuer be brought there vnto, but rather then they would so doe, from the hilles and brakes where they lurked, many times inuaded their ennemies, as trusting so much the more in the help of God, how much the lesse hope they had of the ayde of man. And by such meanes first of all, both resisted and ouerthrew them, which many yeres together

100 THE HISTORY OF THE

had liued by the spoile of the country : whereby for the time they drewe home ward with shame inough, intending not longe after to returne. The Pictes then, and long time after, kept them selues quiet at home, saue only that they would make now and then inuasions into the land, and drue away booties of cattell.

After that (leauing their pilling and spoiling) the country drew to a quietnes, there ensued such plentie of graine as neuer was sene the like before, as far as any man could remember: wherevpon the people grew to a loose & wanton life, wherof all maner of lewedenes followed immediatly after, especially, cruelty, hate of truth, and loue of lying : in so much that if any were gentler and more geuen to truth then other, they wold worke him all the hurte and spite they could, as a common enemy of the country. This did not only the seculars but also the clergy it selfe, and the heades therof, geuing them selues ouer to dronkennes, pride, contention, enuy, and such other wickednes, casting vtterly from them the sweete yoke of Christ.

*Ryot and
euil life
the Bri-
tains de-
struction,*

In the meane season a bitter plague befell among them for their corrupt liuing, consuming in short time such a multitude of people, that the quicke were not sufficient inough to bury the dead. And yet for all that, they remained so hardened in syn, that neither the death of their frendes, nether the feare of their owne, could cure the pestilence of their soules, which daily perished thorough their sinfull liuing. Wherby a greater stroke of goddes vengeance ensued vpon the whole sinfull nation. For being now infested againe with their ould neighbours, they deuised with them selues
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CHVRCH OF ENGLANDE 107

what was best to doe, & where they might seeke Lib. 1.
reskew, to withstand and repell the force of the
Northen nation. And they agreed all with their
King Vortigerius, to demaund ayde of the Saxons
beyonde the seas. Which thing doutlesse was
done by Gods owne appointment, that the wic-
ked people might be therby plagued, as by the
ende, it shall appeare most manifestly.

*How the English and Saxons being sent for in to Bri-
tanny, did first cleare the country from the Pictes,
and Scottes, but shortly after ioyning them selues in
league with them, turned their weapons vpon their
fellowes that sent for them.*

THE 15. CHAPTER

THe yere of the incarnation of our Lord 429. *An. 429.*
Marcianus with Valentinian the 46. empe- *The first*
rour after Augustus, raigned 7. yeres in whose time *arrivall of*
the people of the English or Saxons, being sent *English*
for of the said King in to Britanny, landed there *men in to*
in three longe shippes, and by the Kinges com- *Britanny.*
maundement were appointed to abide in the east
part of the land, to defende the country like as
frendes, but in dede, as it proued afterward, min-
ding to destroy the country as enemies. Where-
for encountring with the northen enemy, the
Saxons had the better. Wherof they sending
word home in to their country, as also of the
fatnes of the lande, and the cowardnes of the Bri-
tannes, the Saxons sent ouer a greater nauy and
number of men better appointed for the warres,
which being now ioyned with the former bande,
drew to a stronger army, then all the power of

502 THE HISTORY OF THE

the Britannes was able to ouercomme. These by the Britannes were allowed a place to dwell among them, with that condition that they should warre for them against their enemies, and should receiue wages of the Britannes for their trauailes.

*Saxons,
English
and Vites.*

** The people
of Essex,
of Sussex,
and of the west-
country.*

*The English men
occupied
at the first
all England
except Kent,
Essex, Sussex,
and
parte of
the west-
country.*

These that came from beyond the seas, were three of the strongest nations in Germany. That is, the Saxons, English, and the Vites. Of the Vites, came the people of Kent and of the Ile of Wite and they which in the prouince of the West Saxons are called vnto this day the nation of the Vites, right ouer against the Ile of Wite. Of the Saxons, that is of that region which now is called of the ould Saxons, descended * the east Saxons, the south Saxons and the West Saxons. Of the English, that is of that country which is called England, and from that time to this is thought to stande in the midst betweene the Vites and the Saxons, descendeth the east English, the vplandish English, the Marshes, and all the progeny of the Northumbers, that is, of that people which inhabiteth the north side of the flood Humber. The chiefe Capitaines of the Saxons, are said to haue bene two brothers, Hengist and Horsa, of the which Horsa being after slaine in battaill of the Britannes, was buried in the east partes of Kent, where his tombe bearing his name is yet to be seene. They were the sonnes of one Vercgissus, whose father was Vesta, whose father was Voden, of whose islew many kinges of sundry prouinces had their originall.

Now then great companies of the said nations daily flocking into this Iland, they began to grow so stronge, that the people of the country which

sent

CHVRCH OF ENGLANDE 103

sent for them, stode in great feare of their power. Lib. 1.
 And sodainly making legue with the Pictes whom ^{* The} they had now driuen farder of, beganne to turne ^{Rede hand} their force vppon the Britannes. And first they re- ^{ken.} require of them more plenty of vittayles, and pyc- ^{The first} king matter of falling out with the, threaten them ^{spring of} that except they would provide them better store, ^{Erisanny} they wold break of with them, and spoyle all the ^{by the En-} country about. And as much as they then promi- ^{glish men.} sed, they after in deede performed.

To be short, the fire once kendled in the han-
 des of the Paganes, tooke iust reuenge of the wic-
 kednesse of the people: not much vnlike vnto that
 fire which being kendled of the Caldees, con-
 sumed the citty of Ierusalem. So also this fire of
 vengeance, the wicked conquerour kendeling it,
 or rather God the iuste iudge disposing it, raigned
 first ouer the citties and countrey next vnto it, af-
 ter frō the east sea vnto the west, it ouerwhelmed
 all the whole Iland, with out any resistance made
 to quench it. Both publick and priuat houses were
 ouerthrowne to the ground, the priestes were slay-
 ne standing at the aultar, the bishops with their
 flock were murdered, without respect of their
 dignitie, nor was there any that would bury the
 slayne. Some of the miserable remaynder taken in
 the hilles were there killed, other being starued
 with hungre, were sayne to creepe out of their ca-
 ues, and buy their vittall at their enemies hands,
 with sale of their liberty for euer, if yet they were
 not killed out of hand. Other fled ouer the seas
 with a heauy hart. Other taryeng still in their co-
 untry in feare of death and lack of foode, liued sul
 miserably in the mountaines, woddes, and
 cliffes,

How the Britannes obteyned the first victory of the english, by the helpe of Ambrosius a Roman.

THE 16. CHAPTER.

BVrafter that the English (men hauing now dryuen out and disperfed the lande dwellers) were come back agayne, the Britannes by litle beganne to take hart and courage vnto them , comyng out of their caues , in which they lay hidd before , and with one vniforme consent , calling for the helpe of heauen, that they might not for euer be vterly destroyed. They had then for their capitaine, a Roman called Ambrosius Aurelianus a man of a gentle nature , which only of all the blood of the Romains remained then a liue , his parentes being slayne, which bore the name of the kinge of the country. This man being their Capitaine , they assembled them selues together, and prouoking the victors to the fight , through gods assistance, archieued the victorie , and from that day forward , now the men of the countrie, now the enemie had the victorie, vntill the yere that Bathe was beleiged , where they gaue their enemies a great ouerthrowe, which was about the 55. yere of their comyng into the land. But of this we shall speake more hereafter.

How Germanus the bishop, sayling with Lupus into Britanny ceased first the tempest of the sea, after the stormes of the Pelagian heresies, by the power of God.

THE 17. CHAPTER.

AFew yeres before the comyng of the Saxones into the lande , the Pelagian heresies

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CHVRCH OF ENGLANDE. 105 Lib. 1.

fies being brought in, by Agpicola the sonne of Se-
 tue. ianus a Pelagian bishop, did sore corrupt the
 faith of the Britanes. But the Britannes being nei-
 ther willing to receiue their lewed doctrine, be-
 ing blasphemous against the grace of God, neither
 able to resiste their wylle & wycked perswasions,
 they deuised this holisome counsell, to seeke for
 ayde of the bishops of Fraunce, against these their
 spirituall enemies. And calling a common counsel
 they consulted among them selues, whom of the
 al it were best to send to helpe their neighbours
 faith. By the assent of them all there was chosen
 two worthy prelates, Germanus Alstiodorensis,
 and Lupus bishop of the cite of Treassa, which
 should passe ouer into Britanny to confirme them
 in faith, which with ready obedience accepting
 the commaundement of the Synode, tooke ship-
 ping thetherward, and had very prosperous win-
 des, vntill they were halfe way ouer betweene
 Fraunce and Britanny.

Counsell of
 the Catho-
 like bis-
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 Fraunce
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 rest.

Then sodely as they were sailing, the diuel much
 enuyeng that such men should goe to recouer the
 people out of their danger, and winne them to the
 right faith of Christ, he raised such tempestes &
 stormes against the, that a mā could not know day
 from night. The sailes were not able to beare the
 boysterous fury of the winde, the mariners being
 in despaire gaue ouer, the ship was guided rather
 by the prayer of the good, then by pollicy of the
 master. The holy bishop Saint Germane at the be-
 ginning hereof was a sleepe, then Lupus and the
 other wakened & called vpon him, as in whose
 prayers they had a speciall trust. Who seeing the
 present perill they were in, commaunded them all
 to fall to prayer. He him selfe hauing a greater trust

Tempest
 ceased by
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206 THE HISTORIE OF THE

in God, then he had feare of the tempest, called vpon Christ, and taking in the name of the Trinity a few sprinkles of water, casteth it in to the sea. And forthwith the rage of the stormes breke, the surges fall, God being called vpon deferred not his help, the euill spirits were chaced away, the ayer returned to his naturall course, and the winde which of late blustered all against them, now with a mery gale blowing all together with them, set them shortly after a lande, in the place where they them selues desired.

Thether a great multitude of people being assembled, receiued the priestes of God, of whose comming the wicked spirites gaue warning long before they landed, which afterward when they were expelled out of the obsessed bodies, by the commaundement of these holy seruantes of God, they declared both the whole order of the tempest which they had raised, & the great daunger which they had wrought the said good bishops, and did not denie but they were ouercome by their merites and commaundement. A while after their arriual, they filled the Ilande with their good name, their preaching, and their vertues. And the worde of God was preached by them, not only in their Churches, but also in the open stretes and in the country, in such sort that in all places, both the sound and faithfull Catholikes were confirmed, and they that before swarued out of the right faith were amended. And in short time, thourough their authoritie, vertue, and learning, they brought all the whole country vnder obedience to their doctrine.

The authors and head professours of hereticall error lay lurking all this while, and like the wicked

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ked sprites, much spighted to see the people daily to fal from them. At lenght after longe aduifement vfed, they toke vpon them to trye the matter by open difputation, which being agreed vpon, they came forth richely appointed, gorgeioufly apparailled, accompaigned with a number of flattering fauourites, choofing rather to commit their caufe to open difputing, them to feeme to the people whom they had fubuerted, to haue nothing to fay in defence thereof. Thether reforted a great multitude of people with their wiues and children. The people were present both to fee and iudge the matter: the parties there were farre vnlike of condition. On the one fide was the faith, on the other mans prefumption: on the one fide meekenes, on the other pride; on the one fide Pelagian, on the other Chrift.

*An open
difputatiō
betwene
Catholikes
and here-
sicks of the
pelagian
felle in the
yeare of
our Lord
400.*

First of all, the blessed priest Germanus and Lupus, gaue their aduersaries leaue to fpeake, which vainly occupied both the time and the eares of the people, with naked wordes. But after the Reuerend bifhops poored out their flowing wordes, confirmed with fcriptures out of the gofpelles & Apostles: they ioyned with their owne wordes the wordes of God, and after they had faid their owne minde, they read other mens mindes vpon the fame. Thus the vanity of heretikes was conuicted, and falshood confuted, fo that at euery obiection they were forced in effeate to confesse their error, not being able to anfwere them. The people had much a doe to kepe their handes from them, yet shewed their iudgement by their clamours.

How Germanus restored the blinde daughter of the Tribune to her sight, and after comming to Saine Albanes shrine, did both from thence take some relikes, and left other of the Apostles or other Martyres there.

THE 18. CHAPTER.

THis done, sodainly a certaine man of the dignitie of the Tribunes, commeth forth among them, offeringe them his daughter of ten yeres oulde to be cured, which was blinde. They bidde him haue her to the aduersaries. But they (their owne conscience fearing them to take such an enterprise in hande) ioyned their prayers together with their parentes, desiring the priestes to doe that cure vpon the gyrl. Who seeing their aduersaries for to yelde, made their prayers for her. And after Germanus (full of the holy ghost) calling vpon the B. Trinity, strayed from his neck a litle bugget which he had by his side full of the reliques of the martyres, and in the sight of them all, put it to the eyes of the mayden: which done she strait receiued her sight. The parents much ioyed therat, and the people were all amased at the sight of the miracle. After that day, the saied errors were so pulled out of the mindes of all men, that with all hart and desire, they embraced the doctrine of the bishops.

Thus these damnable heresies being suppressed, and the authors thereof vtterly confuted, and all mens mindes instructed with the purity of the faith, they went vnto Saint Albanes, to geue God the praise and thanks by him. Wher Germanus hauing

*Reliques of
holy Mar-
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CHVRCH OF ENGLANDE. 109 Lib. 1.

haying reliques of the Apostles and of diuers Martyres, making his prayer, commaunded the tounge to be opened, entending there to leaue those precious treasures, thinking good that the members of the Sainctes gotten in diuers countries, should be buried together in one tounge, as being like of merites, they reioyced together with God in heauen. Which being there leste with much honour, he tooke of the dust of the place where the holy Martyrs bloud was shed, and carried it away with him. Which thinges being thus disposed, a very great multitude of people were that day conuerted vnto our Lord.

*Christen
bishops ab-
bout the
yere of our
Lord 400.*

*How he being driuen through sicknes to remaine there,
did both quench a great fire with his prayer, and
was by a vision, him selfe healed of his infirmity.*

THE 19. CHAPTER.

AS they were comming back, it happened by the diuels procurement, that Saint Germaine by meanes of a sore fall he had, brake his legge. Little knew the diuell, that by the affliction of the body (as it was in Iob) the merites of the holy man should be thereby the more encreased. Whiles for the time by the reason of his weaknes he was faine to tarry stil in one place, the next house he lodged in, was by chaunce set on fire, so that it hauing quickly consumed the houses there about thetched with reede, it was now coming through the blowing of the winde, to the house wherein this good man was harboured. Many came running in great haste to the Bishop willing him to make away and saue him selfe. Who
he re-

*The like
Senerus
Sulpitius
writeth of
S. Marcin
In epist. 2.
præfixa
prologo, in
vitam B.
Marini.*

he rebuking through confidence in^e his faith, would not remoue out of the place he was in.

The people all frighted with feare and dispaire, came running to quench the fire. But, that the power of God might appeare the plainer, the fire still consumed whatsoeuer the people sought to saue, except what the sick man lying in his bed did keepe, that the fire, as being afearcd of the holy mans lodging, ouer-skipped, but fearely burning both aboue and beneth without stay, so that in the middle of the raging flakes and flames, the house which this weake man kept, remained sound and vntouched. The people much ioyed at the miracle, and reioyced in God, to see his power to saue that, which their owne labour could not doe.

Before the cottage of this poore prelate, there laye a multitude of people without number, some to be cured of the maladies of their soules, some of their bodies. It cannot be expressed what miracles Christ wrought by his seruant, and what cures this sick man did. In the meane while (suffering no remedies to be applied vnto his owne infirmities) on a certaine night he sawe a very beautifull person clad all in white apparell, to stande by his bedds side, who stretching out his hand, seemed to lifte him vp as he laie in his bedde, and bid him stand vpright vpon his feete. After which time his paines being asswaged, he was so restored vnto his helth, that as sone as it was day, he tooke his journey without feare,

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How the said Bishops by the power of God, aided the Britannes in battaile and so returned home.

THE 20. CHAPTER.

IN this meane time the Saxōs & the Pictos waged battaile against the Britannes, who being assembled together in the campe, & fearing much that they should not be able to ouermatch them, they required the helpe of the holy bishops. Who comming into their campe, put their fearefull hartes in such confidence, as though a great army had bene come at that instant for to ayde them. Whereupon they being their capitaines, Christ warred with them in their campe. This happened in the fortie daies of lent, which were the more deuoutly obserued, through the presence of the priestes: in so much that they being instructed with daily preaching, many of the country came daily to be Christened, and the greatest part of the army required their baptisme. Vpon Easter day they made in the campe, the likenes of a Church with poles and bowes, where they were solemnely baptised: by vertu of which holy sacrament, they became seruent in faith, and bolde in hope of goddes strength, which before were in dispaire of their owne.

The enemies had worde of the manner and forme of their campe, and of all thinges done therein; Whereupon they thinking to steale vpon them, and so easely to obtaine the victory ouer them, as vnwares and vnarmed, made all the hast they could toward them: but yet by skoures their comming was knowen in good time. Now the

*The 40.
daies of
Lent.*

the holy daies of Easter being past, the greatest part of the hoste goeth freshe from baptisme to their armour. Among them Saint German making himselfe as a capitaine, picked out a certaine number of light souldiours, and going forth with them, placed them priuely in a vally, which was beset with hilles on euery side: by the which it was thought the enemy wold passe vnto the Britannes campe. Shortly after come on the same way, the army of the Saxons, who when they were set in ambush, perceiued Saint Germane to approche; who being with them, gaue them all warning that as they heard him beginne, all they should cry and aunswer the same. And sodainly breaking out of the ambush, the enemy not being ware of them, the priest cried out thrise together Alleluya. All the rest strait aunswered the same. The Ecko wherof, through the sounde of their voices, rebounding back from the hilles made such a sound, as though they had ben thrise as many more in number as they were.

*S. German put
zeib to
flight an
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fidels by
singing of
Alleluia.*

Herwith their enemies were so amased, as though not only the hilles, but heauen it selfe also did crye out and fight against them. Whereupon they fled with all the speede they could make, casting away their weapons, and harness, and thinking it inough if they might with their naked bodies escape the daunger. Many of them for feare and haste were drowned in the riuer which was betwixt them and home. The innocent army beholdeth the reuenge of their enemies, and saw them selues to haue the Victory without battaile. The souldiers gathered vp the spoile, and with great ioye acknowledged God only to be the geuer of that ouerthrow. The

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CHVRCH OF ENGLAND. 113

bishops them selues triumphed in God, to see the enemy put to flight without bludshed, & the victory to haue ben gotten by faith in God, and not by force of man. Thus the Iland being sett in good order (the enemies both visible and inuisible being ouercome) the bishops returned homewarde, to whom God gaue prosperous passage, both for their owne vertues sake, and also at the intercession of the blessed martyr saint Albane.

Lib. 7.

How the Pelagian heresies began to spring againe. Germanus returning to Britanny with Seuerus, cured a lame young man, corrected the heretikes, restored the faith.

THE 21. CHAPTER.

NOr longe after, was there worde brought out of the same Iland, that the Pelagian heresies beganne a new to grow and multiply, by meanes of certaine which began againe to set forth the same. Againe therefore are directed to the bishop, the prayers of all the clergy, that he would go through with the cause of God, which he had taken in hand before. Whose petition he accepting, returned againe with prosperous windes in to Britanny, with one Seuerus a man of great holines, the disciple of Lupus bishop of Trecaſta, and was ordeined bishop of Treuers, and preached first vnto that part of the Germans the word of God. In this meane season, the wicked spirittes flieng about the Iland, did foreſhew every where (so forced and constrained) that Saint Germane was coming. In so much that Elafius one of the chiefeſt of the Iland, with out the report of any

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manifest messenger, halted to the seas side, there to meete the holy men at their arriuall, bringing with him his sonne, who in the flower of his youth was benumbed of his leg: which was so strunke in to his thigh warde, through the drifte of his sinowes, that he could not set his foote vpo the ground.

With this Elafius, came a great multitude of people to receiue the holy prelates: who as sone as they came alande, fel a preaching to the people after their wonted manner. They finde the people as touching their faith, in the selfe same stay they leste them, they learned the fault to remaine in a few, after whom they seeke, and finding them out, they condemne them. This donne Elafius selle downe at the feete of the bishops, offering them his sonne, whose pitefull case needed no prayers to entreate for thereliefe thereof. Euery man of himselfe pitied the young man, especially the priestes, who altogether (according to the pittie conceived) beseeched the clemency of God. And forthwith Saint Germane taking the younge man to him, made him sit downe: he felt his knee that was thus bowed inward, and with his blessed hand, serched thourough all the affected place, as farre as the greife went. And beholde ech parte as soone as he touched it, receiued helth, and the sinowes returned to their naturall course, so that in the sight of them all, the younge man was restored sounde to his father. The people were all astonished at the sight of so straunge a miracle, & the Catholicke faith therby confirmed in all their hartes.

After that the he preached to the people for the redresse of the said heresies. And by the assent of them

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CHVRCH OF ENGLANDE 115 Lib. 1.

of them all, the first authors thereof are condemned, to be banished the land, and are deliuered vnto the priestes to be conueied beyound the sea: that by this punishment, both the country might be ridd of them, and they of their heresie. *Heretikes bannished the countrie for is in rest and quiet.* Wherby it came to passe, that in those places, the faith for longe time after remained sound and vnde-
filed.

All thinges thus ordered, the holy priestes returned with like good successe as they came thither. Saint Germaine after this went to Rauenna, to treate a peace for the people of litle Britanny in Fraunce, and there with great reuerence being receiued of Valentinian the Emperour and Placidia his mother, he deceased in Christ, whose corps was conueied vnto his owne Church with an honorable company, not without miracles donne by the way. Not long after, Valentinian was killed of the souldiars of Erius Patricius, whom he had slaine before the sixt yere of Marcianus raigne, with whom the west empire decayed, and came to ruine.

How the Britannes being free from all foraine warres, fell at warres within them selues, and to all other mischieses.

THE 22. CHAPTER.

AT this time the Britannes were at peace with all other foraine enemies, but yet at warres within them selues. Their citties and townes lay wast, which the enemies had destroyed, and they which had escaped the handes of the enemies, were slaine many of them of their

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116 THE HISTORY OF THE

owne felowes. But hauing yet as fresh in mind the late calamities and slaughters they sustained, their priestes, peres and subiectes kept them selues somwhat in order. But after their death, the generation that followed, litle knowing, and lesse regarding the stormes passe in their fathers daies, and hauing respect only to that present prosperous estate in which they then liued, were so bent to breake all good orders of truth and iustice, that skant any token or remembrance thereof remained, but only in some, and that also in very few. Among many other of their horrible doings, which their owne historiographer Gildas, both lamentably set forth in writing, he saiech of them thus; That they neuer tooke care to preache the gospell of Christ vnto the English and Saxons, which inhabited the land among them. But yet the goodnes of God did not so forsake his people, whom he foreknew should be saued, but provided for the said nation of the English much more worthy preachers, by whom they might be brought vnto his faith.

How Saint Gregory the Pope sent Saint Augustine, With certaine religious men to conuert the Englishmen, and with letters of exhortation, encouraged them in their enterprise.

THE 23. CHAPTER.

An. 582.

THe yere of the Incarnation of our Lord 582. Mauritius the 54. Emperour after Augustus, raigned Emperour of Rome 21. yeres. The 10. yere of whole raigne, Gregorius being a man of the greatest vertu and learning of his time, was then

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CHVRCH OF ENGLANDE 117

then Bishop of the Roman and Apostolick see, Lib. 1,
 which he gouerned 12. yeres, 7. monethes, 10.
 daies. Who the 14. yere of the raigne of the said
 Emperour, and about the hundreth and fiftich
 yere of the English mens coming in to Britanny,
 being moued by inspiration from God there vnto,
 sent the seruaunt of God S. Augustine, and cer-
 taine other monkes with him which feared God,
 to preach the word of God vnto the nation of the
 English. Who obeying the bishops commaunde-
 ment, when they beganne to take the said enter-
 prise in hande, and had already trauailed part of
 the way, they bethought them selues, that it
 should be better for them to returne home againe,
 then to goe vnto that barbarous & sauage coun-
 trie, whose language they knew not: And thus
 by common assent they determined to do, as
 being the more surer way. Whereupon they sent
 Augustine back againe to the Pope (whom he
 he had there appointed to be bishop, if they were
 receiued of the Englishmen) humbly to require
 him, that they might not go forward in that so
 vncertaine, so perilous, and painfull peregrina-
 tion. Whom he yet exhorted by letters, that put-
 ting th. ir trust in the helpe of God, they should
 proceede in their good purpose, of which letters
 this is the copy.

Gregorius the seruaunt of the seruauntes of God
 &c. For so much as it were better neuer to be-
 gine a good worke then, after it is once begonne
 to goe from it againe, you must needes (my deare
 sonnes) now fulfill the good worke which by the
 helpe of God, you haue taken in hand. Let ther-
 fore neither the trauail of the iourney, neither
 the talke of euil tongued men dismay you, but

318 THE HISTORY OF THE

with all force and seruour, finish that you haue by the motion of God begonne, assuring your selues, that after your great labour, eternal reward shall follow. Be you in all pointes obedient vnto Augustine, whom I haue sent back vnto you, and appointed him to be your Abbate, knowing that shall much profit your soules, which you shall do vpon obedience of his commaundement. Our almighty Lord defend you with his grace, and graunte me to see the frute of your labours in his kingdome of heauen: and though I can not labour my selfe with you, yet that I may enioy part of your reward, for that I haue a wil to labour. God keepe you in helth, my deare beloued children, dated the 23. of Iuly, our Lord Mauricius Tiberius raigning, our most vertuous Emperour, in the 14. yere of his emper, the 12. yere after his Consulship, *Indistione 14.*

How he sent a letter to the Bishop of Arels, to receiue them.

THE 24. CHAPTER.

HE sent also at the same time, letters vnto Etherius Archbishop of Arels, that he should fauorably entertaine Augustine going in to Britanny, of which letters this is the tenor, To the Right Reuerend and most holy, his brother and felowe bishop Etherius, Gregory the seruaunt of the seruaunts of God. Though with such priestles as loue God, religious men neede no commendation, yet because oportunitie to write did serue, we thought it good to direct our letters to your brotherhood: aduertising you that we haue sent Augustine

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CHVRCH OF ENGLAND.

179

Lib. 2.

gustine the bearer hereof, with other seruauents of God accompanieng him, for the helth of soules : whom it behoueth your holines to helpe and comfort, as the holy order of priesthood requir-eth. And to the entent you may be the better enclined so to doe, I haue willed him to discouer vnto you the cause of his iourney, not douting but it being knowen, you will gladly shew him what comfort you may. We commend also vnto your charitie, our cōmon sonne Candidus priest, whom we haue sent to ouersee our Church belonging to our patrimonie. God keepe you in safety reuerend brother. *Datum vt supra.*

How that Augustine comming in to Britanny, first preached vnto the King of Kent in the Ile of Tener, and so beeing licenced of him, came after in to kent to preache.

THE 25. CHAPTER.

A Vgustine being much encouraged with the comfort of S. Gregorie, returned to preache the word of God with the seruauents of Christ which were with him, and came in to Britanny. Ethelbert at that time was king of kent a man of greate power, who had enlarged the frontiers of his emper, as far as the greate flud Humber, by which the west and northe Englishe are diuided. At the easte ende of kent, there is the Ile of Tener. 60. miles in compasse, according to the estimation of Englishe miles, which Ilande is parted from the lande by the flud Wantsome, being of three furlonges bredthe, and in two places only passable: for bothe the heddes therof runne into

The Ile of Tener.

the sea. In that Iland was Augustine set on land, and his fellowes, to the number of almost forty persons. They tooke with them certaine French men to be their interpretours, according as Gregorie had commaunded. And sendinge vnto King Ethelbert, they sent him worde, that they came from Rome, & that they brought him very good tidings, to wit, that such as should followe and obey his doctine, they should enioye an euerlasting kingdome in heauen, with the true and liuing God. Who hearing this, commaunded that they should tarry in the said Iland, hauing all thinges necessary ministred vnto them, vntil they should heare farder of his pleasure. For the brute of Christian religion had come before vnto him, he hauing married a Christian woman of the country of Fraunce named Bertha, whom he married with these conditions made by her parents, that it should be lausfull for her to keepe inuiolable the rites of her faith and religion, with her bishop Luidharde by name, whom they appointed to assiste and helpe her in matters of her faith.

Within fewe daies after the Kinge came vnto the Iland, & setting himselfe without in the ayre, he willed Augustine with his fellowes to come to visit him. He would not suffer him to come vnto him into any houle, least if he and his were skilful of forcery, they might the rather deceiue him and preuaile against him. But they came not armed with the force of the diuell, but endewed with the strength of God, carying before them in place of a banner, a Crosse of siluer, and the image of our Sauour painted in a table, and singing the letanies, praied both for themselues, and also for them, to whom, and for whose sake, they came thither. And when they sitting downe as the

*Our faith
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King did bid them, preached vnto him the worde of life, and also to all his houshold there present, he answered them saying: You geue vs very fayre wordes and promisses, but yet for that they are straunge and vnknowen vnto me, I cannot rashly assent vnto them, forsaking that auncient religion which thus longe, both I and my people haue obserued. But for so much as you are come so far, to the entent you might impart vnto vs such knowlege as you take to be right, true and good, we will not seeke your trouble, but rather with all courtesey we will receiue you, and minstre vnto you all such thinges, as are behouefull for your liuing. Nether do we let, but that you may winne vnto your profession with your preaching, as many as you can. He allowed them therfore a lodging in the Cittie of Canterbury, which was the head cittie of his dominion, and as he promised, prouided them of necessaries, and freely licensed them to preach. It is said that as they approached neare the cittie, hauing the crosse and image of our King and Saniour Iesus Christ carried as their maner was, before them, they songe all in one tune this letany following. *We beseeche thee o Lord for thy great mercy sake, that thy fury and thine angre, may be taken from this cittie, and from thy holy house, because we haue sinned. Alleluya.*

How the said Austen liuing in Kent, did follow the primatiue Church both in teaching and liuing, and was created Bishop of Canturbury the place of the Kinges abode.

THE 26. CHAPTER.

After they were now entred in to their lodging, they began to expresse the very Apostolike

*The life of
of our A-
postles and
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like order of liuing of the primitiue Church, seru-
ing God in continuall prayer, watching, and fa-
sting, and preaching the worde of life to as many
as they could, despising the commodities of the
world, as thinges none of theirs, taking of them
whom they instructed, only so much as might
serue their necessities, liuing them selues accord-
ing to that they taught to others, and being ready
to suffer, both troubles yea and death it selfe, in
defense of the truth that they taught. Whereby
many did belieue and were baptised, maruailing
much at the simplicity of their innocent life, and
at the sweetnes of their heauenly doctrine.

*Our first A
postle said
masse.*

*The first
Chriftening
of Englisg-
men in A-
serbury.*

There was at the east ende of the citty, an aun-
cient Church built in the honor of Saint Martine,
made while the Romans were yet dwelling in
England, in the which the queene (who, as we
haue already said, was a Christian woman) did vse
commonly for to pray. They also resorted com-
monly to the said Church, and began there first to
sing seruice, say masse, pray, preache, and Christen,
vntill such time as the king being conuerted to the
faith, they receiued more ample licence to preach
where they would, and either to builde a new, or
else repaire ould Churches. But when the king
him selfe being much delighted with the purity of
their life and the example of their godly conuersa-
tion, as also with their sweete promises (which
they proued to be true by the working of many
miracles) did beleue and was baptised, the people
began more and more, daily to resort vnto their
sermons, and renouncing the rites of their ould
gentility, to ioyn them selues by faith to the vni-
tie of the holy Church of Christ. Of whose faith
and conuersion, though the King much reioyced,
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yet he would force none to become Christian, but only shew him selfe in outward apparance more frendly vnto the faithfull, as companions of one kingdome of heauen with him. For why? he had learned of these his masters, that the seruice of Christ, must be voluntary and not forced. And without any farder delay, he appointed forth for his said doctours, a place and See semely for their degrees in his head citty of Canterbury, and gaue them necessary possessions for the maintenance thereof.

How he being created bishop did aduertise Gregory the Pope of such thinges as he had done in Britanny, and required his counsell vpon certaine incident cases.

THE 27. CHAPTER

After this, the seruauant of God Augustine came to Arles, where (of E. herius Archebishop of the said citty) he was created Archebishop of the Englishmen, according as S. Gregory the Pope had commaunded. And returning vnto Britanny, he sent forthwith Laurence priest & Peter monke vnto Rome, to make relation vnto Saint Gregory, that the English men had receiued the faith, and he made their bishop; and also required his answer vpon certaine doubtes necessary for him to be informed of, wherof without delay he receiued answer. Which we thought good to put into this our history.

The interrogatories of Augustine bishop of the Church of Canterbury. First how the bishops should behaue them selues among their clergy, and how the offeringes of the faithfull vpon the altar,

aulcar, should be distributed. And what the bishops office in the Churches. Gregory the Pope answered. The holy scripture testifieth, as I am sure you know, and specially the Epistles of Saint Paule vnto Timothy, in the which he goeth about to instructe him, after what sorte he ought to be conuersaunt in the house of God. The maner of the see Apostolike is, to geue commaundement vnto such as be made bishops, that all maner of oblations that are geuen, be deuided into four portions: the one therof to be geuen vnto the bishop towards his hospitality; the other to the clergy; the third to the poore; the fourth to the reparation of the Churches. But for as much as you being brought vp vnder regular discipline, must not by the order of your rule, liue a part from your clergie, in the Church of the English which is as yet but newly entered into the faith of Christ, you must follow that trade and forme of life, which was vsed in the primitive Church among the fathers, among whom there was none that laid that to be his owne which he possessed, but all thinges were common. And if there be any amonge the clergy out of holy orders, which cannot liue chaste, they shall take wiues and haue their stipend allowed them without: for of the the same partes of which we haue spoken of before, we know it is written, that it was deuided to euery man according as he had nede. You must also thinke and prouide for their stipend, and they are to be kept vnder the ecclesiasticall rule, and seene vnto, that they liue honestly, attend their psalmodie, & keepe both hart, tongue and body from all vnlauffull thinges through the grace of God, As for them that liue after the common sort, what

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CHVRCH OF ENGLANDE. 125 Lib. 17

what neede I to speake, ether what portions they shall geue, what hospitality they shall keepe, or what workes of mercy they shall fulfill? Seing it is commaunded that all which is superfluous, should be employed vpon godly vses, according as our Lord, the master of vs all doth teach vs; *Quod superest date eleemosinam & omnia munda erunt vobis*, of that which is left, geue almes, and all shalbe cleane vnto you. Luc. 11.

Augustines demaunde. Where as there is but one faith, why be there so many sundry customes of Churches? And one custome of masses, observed in the holie Church of Rome, another in Fraunce?

Gregory the Popes answere. Your brotherhood knoweth the custome of the Church of Rome, in the which you were brought vp. But it pleateh me that if you haue founde any thing be it other in the Church of Rome, Fraunce, or any other, that may more please God, that you choose that, and plante in the English Church (which as yet is but lately come to the faith) the best orders that you can choose, and gather out of them all. For the thinges are not to be loued for the place, but the place is to be loued for the good thinges that are in it. Choose then out of eche Church, & that which is most godly, most religious, & best in any of them, that being gathered together as it were in a boundell, deliuer vnto them, and inure them there vnto.

The question of Augustine. I praye you, how shall he be punished, which taketh any thing away from the Church?

Gregory answereth. That you may consider, by the peison of the thele. For there be some which
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125 THE HISTORIE OF THE

hauing otherwise to liue, yet steale: & some other there be, which are driuen thereunto by necessity. Whereby some must be merced with fines, some must be punished with stripes, and some fauorably, some sharply corrected. And when sharpe punishment is exercised, it must be done with charity, not in fury. For therefore the man is punished, that he may not be damned in hel fire. And so we must chaite our bretheren offending, as the good fathers doth their earnall children, whom though they punish for their faults, yet they seeke to haue them their heires, whom they punish, and keepe their possessions for them, whom they seeme to chasten in their anger. This charity therfore is euer to be kept in minde, and according to it, correction is so to be measured, that the minde exceedeth not the rule of reason. Thou shalt also tell them, that they must make restitution of such things as are taken from the Church. But God forbid, that the Church should looke to receiue with encrease of gaine such earthly things, as hath ben taken from it.

The question of Augustine. Whether two german brothers, may marry two sisters, which be many degrees from them?

Gregory answereth. That may be done lawfullie by all meanes, for there is nothing found in scripture to the contrary.

The question of Augustine. Vnto what generation may the Christians marry with their kindsfolke?

Gregory answereth. It is permitted by a certaine law of the Romanes, that brothers and sisters children, may lawfully be ioyned together in wedlock. But experience sheweth, that of such wedlocke their can growe no children, and the holy

holy lawe forbiddeeth, that we should reueale the
 turpitude of our kindred. Wherefor it is necessary
 that it be the third, or fourth generation that
 should be permitted to marrie. As for the second,
 they must in any wile forbear one from the
 other. To marry with our steppe-mother, it is a
 greuous offence, for it is written in the law. *Thou
 shalt not reueale the turpitude of thy father.* The sone
 cannot reueale the turpitude of his father. But be-
 cause it is written. *They shal be two in one flesh,* he
 that presumeth to reueale the turpitude of his
 steppe-mother, which was one flesh with his fa-
 ther, he truly reueleth the turpitude of his father.
 It is also forbidden thee, to marry with thy bro-
 thers wife, for that by her former mariage she was
 one flesh with thy brother, for which cause Iohn
 Baptiste was beheaded, and suffered holy martir-
 dome. To whom though it was not said, that he
 should deny Christ, yet was he killed for the con-
 fession of Christ. For in that our Lorde Iesus
 Christ said, I am the truth, for that he was killed
 for the truth, he shed his blood also for Christ.
 And whereas there be many of the English, which
 whiles they were yet infidels, were thus vnlaw-
 fully coupled, when they come to the faith, they
 are to be warned, that they forbear, and take it to
 be a right greuous offence. Teache them to feare
 the dredfull iudgements of God, lest for vnlaw-
 full carnall loue, they runne in daunger of hell
 fire. And yet for this are they not to be kept from
 the communion of the body and blood of our Sa-
 uour Christ, least you may seeme to punish such
 thinges in them, which they committed by igno-
 rance before their baptisme. For at this present
 time, the holy Church with a zeale doth punish
 some

some things, some other of a mekenes it doth tollerat, at some other it winketh vpon consideration, yea it so beareth & dissemblerh, that the euill which it hateth, by bearing and dissembling it redresseth. All such as come to the faith, are to be warned that they committe no such thinge, and if they then doe, they are to be restrained from receiuing the sacrament. For as they are somewhat to be borne withall which offend of ignorance, so they are sharply to be corrected, which wittingly feare not for to sin.

Augustines question. If the bishops be so far a part one from an other, that they cannot conuenientlie assemble together, whether one may be ordained a bishop, without the presence of other bishops?

Gregory answers vereth. In the Church of England, in which thou only art as yet a bishop, thou canst ordaine none, but without other bishops. For when come there any bishops out of Fraunce which might assist you in ordaining bishops? We will therefore you ordaine bishops, but so that they may not be one far from an other, that there be no such necessitie, but that they may hereafter come together at the creation of other. The Curats also whose presence may do good, ought easely come together. When then by the helpe of God, the bishops shall be so made, that they shall not be far a sunder one from the other, there shall be no bishop created without three or four bishops assembled together. For in spirituall matters, how they may be wiselie and prouidently disposed, we may take example of carnall matters. We see when mariages are solemnized in the world, other that are married are called there vnto, that
such

*Of crea-
ting of bis-
hops.*

such as were married before, should ioye with such as are married after. Why then may it not be like in this spirituall ordinance (in which by spirituall ministration a man is ioyned vnto God) that such then should resort together; which either may reioyce of the worthines of him that is made bishop, or may pray together vnto God for his continuance?

Augustines question. How shall we deale with the bishops of Britanny and Fraunce?

Gregory answereth. We geue you none authority ouer the bishops of Fraunce, for that of ancient time, and of my predeceffours, the bishop of Arles receiued his palle, whom we must not bereue of his authority. And if it chaunce you therfor to go to Fraunce, you shall treat with the said bishop of Arles, how such defaultes as are in the bishops may be redressed. Who if he be negligent in the execution of ecclesiasticall discipline, you must moue him and prick him forward there vnto: to whom also we haue written, that ioyning with you being there present, he do his endeuoure, to reforme the maners of the bishops in such thinges, as are contrary to our Lordes commandement. You by your owne authoritie haue nothing to doe in sitting vpon the bishops matters, but yet by courteously entreating them, by geuing them good example for to follow, you may reforme the mindes of the euell disposed vnto vertu. For why? It is written in the law, he that passeth through another mans feilde, shall not thrust his sickle in to his corne, but rubbe the eares with his hande, and so eate them. Neither canne you thrust the sickle of iudgment into the corne that is committed vnto another mans charge,

charge, but with the example of your well doing, you may rub off the chaffe of sinne from Gods corne, and by treating and perswading with them, conuert them to the body of the Church of Christ, as a man doth the meate he eateth, in to his owne. But whatsoeuer is to be done by authority, let it be done by the said bishop of Arles: least that order should be broken which was ordained by the auncient institution of our fore-fathers. As for all the bishops of Britanny, we commit them vnto your charge, that the vnlearned by hollosom doctrine may be instructed, the weake by good perswasions may be strengthened, the forward by iust authority may be corrected.

*The primacy of
Canterbury
in England.*

Augustines question. Whether a woman that is great with childe, may be baptised? Or how long after she is brought a bed, shall she tarry before she be receiued in to the Church? And the childe that is borne, how longe shall it tarry before it be baptised, lest it be preuented by death? Or how long after she is brought a bed, shall her husband forbear her carnall company? Or if she be in her monethly deafe, whether may she come to the Church or be receiued to the mistery of the holy communion? Or the man after he hath carnally knowen his wife, whether may he enter into the Church, before he hath washed himselfe with water, or receiue the mistery of the holy communion? Of all which, the rude English nation had neede to be informed.

Gregory answereth. I doubt not but you haue bene asked counsell in these maters, and I thinke also I haue made you already answer herein. Yet that which your selfe could say and thinke therein, I thinke you would haue it confirmed with
my

my aunſwer. The woman with child, why ſhould ſhe not be Chriſtened, ſeeing to be teeming, is no ſinne before the eyes of almighty God? For our firſt fathers, when they had ſinned in paradise by the right iudgment of God, they loſt the immortality which they had receiued. And for ſo much as God would not utterly deſtroy mankind for his ſinne, in puniſhment of his ſinne, he tooke frō him the benefite of immortality, and yet of his mercy and goodnes he reſerued vnto him the encrease of iſſue. That then which of the gift of God is reſerued vnto the nature of man, by what reaſon ſhould it be reſtrained from the grace of baptiſme? For in that Sacrament by the which all ſinne is vterlie taken away, it is great follie to thinke any man to be reſtrained from the gift of that grace, who is willing to receiue it. When the woman is deliuered, how many daies after ſhe ſhall come to the Church, is plaine to be knowen by the commaundement of the ould Teſtament which ſaith thus. *The woman which hath borne a male childe, ſhall remaine thirty three daies in the blood of her purification: ſhe ſhall touche no holy thinge, nor ſhall enter into the ſanctuary, vntil the daies of her purification be fulfilled. But if ſhe haue brought forth a ſemal child, ſixty ſix daies ſhe ſhal remaine in the blood of her purification.* Which yet is to be knowen, that it is ment in miſtery: for if the ſame hower that ſhe is deliuered, ſhe ſhould come to the Church, ſhe ſhould run in no danger of Gods diſpleaſure, for it is the pleaſure of the fleſh, not the paine that cauſeth the ſinne, the pleaſure is in begetting the childe, but bearing is the paine and trauaile. Whereupon it was ſaid vnto our firſt mother, who firſt brake Gods commaundements, *I ſhall multiply thy pangues*

pangues and paines, and thou shalt bring forth in sorrowe. If then we forbid the woman which is deliuered, to come to the Church, we make as though her paine were her sinne. By no meanes then is it forbidden to Christen, ether the woman that is deliuered, or the childe wherof she is deliuered, yea the very first hower ether of the deliuerie of the one, or of the birth of the other, if any of them both be in perill of death. For the grace of the sacrament, as it is to be geuen vnto the liuing with great discretion, so is it to be offred without delaie to them which draw toward their death: lest while time conuenient to geue the mistery of our redemption is looked and taried for, by meanes of delay, the partie die before he can receiue the said benefir.

Nether shall the man carnallie companie with his wife, vntill the child that is borne be weaned. But now by a corrupte custome, the women refuse to nourse the children borne of their owne body: which semeth to haue ben found out only of incontinencie: for therfore they refuse to nourse their owne children, because they will not forbear the company of their husbandes. Wherfor such as of an euill custome do put their children to nourse, shall not lie with their husbände vntill the dulse of their purification be fully cōplet. Also in the time of her flowres they are forbid to companie with their husbände, so that the ould law doth punish them which haue to doe with a woman being in that case. Which woman yet neuertheless is not then forbidden to come to the Church, because the superfluity of nature cannot be imputed for sinne: and for that she suffereth it against her will, it is no reason she should be restrained

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CHVRCH OF ENGLAND. 133 Lib. 7.

strained from coming into the church. For we know that the woman which was diseased with the bloody flux, coming humbly behind our lord, *Luc. 8.* touched the hemme of his garment, and by and by was cured of her said infirmitie. If the the woman which had the bloody flux, might lausfully touch the garment of our Lord, why may not she enter into the church, which suffereth her monthly flours? But you will say for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe, deare brother, that al what we suffer in this mortall flesh by feeblenes of nature, was by the iust iudgement of God ordayned after our sinne, hunger, thirst, heate, cold and werinesse, procedeth of the infirmitie of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmentes against colde, rest against wearinesse, but to take medicine against sycknes? So vnto the woman that monthly course of her body is a disease. If then she did wel presume which being sycke touched the garment of our Lorde, that which is granted to one woman, why should it not be granted vnto all other, which by nature are greued with like sycknesse?

Nether shall she be forbidden in the said daies, to receiue the holy sacrament: but if of a great reuerence which she hath there vnto, she will not presume to receiue it, she is the more to be praised: but if she doe receiue it, she is the lesse to be indged. For it is the point of well disposed mindes, there to acknowledge their fault sometimes, *Now* where there is none in deede. For many times that is committed without fault, which yet proceeded

THE HISTORY OF THE

ceeded of a fault. Where vppon to eate when ~~we~~
ar hungry is no fault, and yet hangar began and
sprange first of the syn of our first father. And that
monthely custome is no syn to the woman, for
that it happeneth naturally. But yet bicause na-
ture is so corrupted, that without the mans will
it seemeth to be defiled, it had its first originall
offsyn, and remaineth as a punishment, to the in-
tent man might now know, what he is become
through the iustice of God by syn. And that man
which did commit sinne with his will, should
feele the punishment offsyn against his will.

And therefore women, when they do consider
them selues herin, if they mekely refuse to come
to the sacrament of the body and bloud of Christ,
they are to be comended for their good considera-
tion: But if of a good custome of a religious life,
they haue a feruent desire to come vnto the holy
misteries, they are not to be forbiddē, as I haue said
before. For as in the ould testament, outward
workes are to be obserued, so in the new testa-
ment, that is not so much regarded which is done
outward, as that which is intended. For where as
the lawe forbiddeth vs to eate many meates as
vnclane, yet in the ghospell our Lord sayeth: *not*
that which entereth into the mouth, that defileth the
man: And presently he sayeth expounding the
same: *out of the harte come euil thoughts*. Where it
is sufficiently declared, that thinge to be vnclane
before God, which springeth out of the roote of
of an vnclane hart. Wherevpon Saint Paule also
sayeth, *that to the cleane, all thinge is cleane*: but
vnto the vnclane and the insidell, nothing is cleane.
And strait after he putteth the cause of that vn-
cleane; *For their minde and conscience (saith he) is*
defiled

Math. 15.

1st Tim. 1

CHVRCH OF ENGLAND. 135

defiled. If then the meat be not vncleane vnto him **Lib. 7.**
which hath not an vncleane mind, why should
that, which the woman hauing a pure mynde
doth suffer of nature, be imputed vnto her as im-
puritie?

As for the man which sleepeeth with his owne **Leuit. 15.**
wife, shal not come into the church except he be
washed with water. The lawe commaundeth the
olde people, that the man which hath had to doe
with his wife, shal both wash him selfe with wa-
ter, and not enter the church before the going
downe of the son. Which saying may yet be con-
strued spiritually: for then spiritually the man
hath to doe with the woman, when the minde
doth deliue it selfe with vncleane thoughts of
vnlaufull lust. And except this fire of lust be quen-
ched, he shall not think him selfe worthy the com-
pany of the faithfull bretheren, who findeth him
selfe possessed with vnchaste desires. Thought of
this thinge diuers countries are of diuers myndes,
and some vie one thing, some an other, yet the
maner of the Romans was euer of auncient time,
after the company of their owne wyues, both to
purifie them selues in the bath, and of reuerence
to forbear a while comming into the church.

We say not this for that we take mariageto be
syn, but for that euen the laufull company of man
and wife, is not without the pleasure of the flesh:
which pleasure can not be altogether without
some syn. For he was not borne of aduourty or
fornication but of laufull wedlocke which sayed:
Behold I am begotten in iniquitie, and my mother hath **Psal. 51.**
conceiued me in syn. He which knewe him selfe to
haue bene conceiued in syn, mourned to remem-
ber his synfull byrth, for the tree doth beare in
his

*Whether
in the acte
of mariage
there be
any sinne.*

336 THE HISTORY OF THE

his braunches, the corrupt humors which he drew from the roote. In which words yet he doth not call the carnall company of man and wife synne, but pleasure therein. For there are many thinges, which of them selues be lawfull and allowable, & yet in the doing of them we are somewhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmnes of our mind is troubled: and though what we doe be well done, yet is it not well, that in doing it our minde is put out of quiet. For he was angry with the vice of the offenders, who said, *Myne eye is troubled with anger.* For whereas the minde can not lift it selfe vp vnto the light of contemplation, except it be still and quyet, therefore he sorowed to see his eye distempered with anger. For while he was forced to looke downward to punish the transgressours, he was forced also to be withdrawn from the contemplation of thinges which are aboue. So then it is a commendable thing to be moued with anger against synne, and yet is it a grief and a hinderance to the well disposed minde: for in that he hath ben angry, he knoweth that he hath offended.

Psal 30.

Wherefore, to come to the purpose, the right vse of carnall company betweene man and wife, is to come together for procreation of children, not for lust and pleasures sake. And if any man doth vse his wife, not for carnall pleasure, but to the ende of procreation only, this man truly is to be left vnto his owne discretion, both for comming vnto the church, and also for receiuing of the holy sacrament of the body and bloud of our Lord. For he is not to be kept either from the one or the other, who being in the fire yet can not be burned,

ned. But when on the contrary, not the desire of
 issue, but the pleasure of the body, beareth chief-
 fest rule in the worke of copulation, they haue
 both cause to bewaile their frailtie. For though
 the worde of God doe graunt them so much, yet
 doth it not so graunt it them, that they should be
 out of feare of offence. For as saynt Paule writing
 to the Corinthians sayeth, *he that can not linc chaste* 1 Cor 7.
let him haue his wife, so he straitwayes farther sayeth
I say this as tolerating, not commaunding. There is no
 toleratiō of that which is lawfull of it selfe, where-
 fore in that he vseth this worde, *tolerate*, he
 sheweth it to be faulty.

It ought well to be pondered, that our Lord
 intending to speake vnto the people in the monte
 of Sina, gaue commaundement, that they should Exod. 19.
 first abstaine from women; and if puritie of the
 body were there so earnestly required, where our
 Lord by meanes of his creature did speake vnto
 men, that they which should heare the worde of
 God should be free from women, how much
 more ought the women which receiue our Lords
 almightie body, seeke to preserue in them selues
 cleanes of the bodie, least they take hurt by the
 greaues of that inestimable misterie? Hereof also
 is it said by the priest vnto Dauid touching his 1. Regū 21
 seruants, that if they were cleane from women,
 they should eate of the shew bread, which other-
 wise they should not be suffered to receiue, except
 Dauid would say that they were pure from we-
 men. Then the man bathed in water after the car-
 nall knowledge of his wife, may be admitted to
 the sacrament, when it is found that he may
 come vnto the church.

Augustines question. Whether after the illu-
 sion

lusion which is wont to befall vnto a man in his dreame, a lay man may receiue the body of our Lorde, or a priest may say masse?

*Of nightlie
pollutions
or illusions.*

Gregory answereth. The testament of the ould law as we haue aboue said, auereth him to be defiled, and suffereth him not to enter the church before euening, and not but first bathed. Which thing the spirituall people otherwise vnderstanding, shall take it in like sense as we haue aboue declared. For he is deluded as it were by dreame, who being tempted with vnclennesse, is defiled with reall imaginations in his thought, but he watheth himselfe with water, that is, he watheth away with teares the filth of his thoughtes: And except the fire of temptation do goe forth, let him hold him selfe guiltye as it were, vnto the euening. But in this maner of elusions, there is a difference to be made: For a man must narrowly search and discusse himselfe, from what cause this thing came into his minde, when he was a sleape. For sometimes it commeth of suffer, sometimes of superfluitie or weakenes of nature, and sometimes also from vncleane thoughtes. When it cometh of the superfluitie or infirmitie of nature, it is nothing at all to be feared, for the mind in this case soroweth more that it hath suffered willingly, then that it hath committed any thing wittingly. But when it hath risen thorough inordinat excesse of diet, wherby the vessels of the feminall humours are replenished, the minde thereby is not cleare and voide of fault: yet it is not guilty of so great fault, that the man thereby is to be withholden, ether from receiuing of the sacrament, or from saying of masse. Bicaule it may happen, that ether it is holy day, or the partie must

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CHVRCH OF ENGLANDE. 139. Lib. 1.

of necessitie lay masse, for that there is no other
priest to be gotten in that place. And if there be
other at hand, yet the illusion comming only of
surfer, is no sufficient cause to make a man to for-
beare the receite of the holy mysteries. Yet (as
I thinke) he ought meekely forbear from the
offering of the holy sacrifice, though not from
receiuing : except the minde withall be defiled
with some vncleane phantasies : and though the
party do not remember, that in his dreame he sus-
tained any such phantasies, yet in his owne jud-
gement he is not guylties, if in the dayes before
he remembreth he had offended in gluttonous
feeding of the body. But if it riseth of any foule
thoughtes, which he had wakyng, the offence is
open and manifest of it selfe. For he doth see out
of what roote that pollution did spring. For the
euell that he wittingly thought vpon, that he
wittingly he committed,

But here againe we must consider, whether
that thought sprang of suggestion, of delighte, or
of consent, for by these three all manner of sinne
is fulfilled. Suggestion is by the diuell : delight by
the flesh : consens by the spirite. The diuell was
the first prompter to siane, Eua (as it were the
flesh) tooke delighte therein. Adam (as it were the
spirite) consented. And herein is requisite great
discretion, that the minde as iudge ouer it selfe,
should discerne betwixt suggestion and delighte,
betwixt delight and consent. For when the wyc-
ked fend doth rayse the first motions vnto synne
in our harte, if there follow no delighte therein in
the mynde, there is no synne at all committed;
but when the flesh begynneth to take delighte
therein, then synne begynneth to springe : If
then

3.

4.

Suggestion
Delight.
Consent.

then aduisedly he doth agree thereunto, then sinne is perfected. So that in suggestion is the beginning, in delighte the feeding, in consent the finishing of sinne. And it often chaunceth that the euill, which the diuell soweth in the thought, the flesh delighteth therein, and yet the soule doth not agree there vnto. And though the flesh can feele no delighte without the soule, yet the soule struing against the pleasures of the flesh, is against its will hampered with the pleasure of the flesh, in such sorte, that with reason it doth gaine say, and not agree vnto it, and yet is bound with delighte, but so that it much lamenteth its bande. Whereupon that principall champion of the heavenly army S. Paule, bewailed himselfe saying: *I find a law in my limmes, repining against the law of my minde, and leading me away prisoner in the law of sinne which is in my limmes. If he were prisoner, then he did not fight: and if he did fight, why was he prisoner?* He then strued with the law of his mind, against which, the lawe of his flesh did fight. Then if he fought, he was not in bonds. Man therefore is both bounde & free: free through righteousness which he loued, & bounde through the delighte, which he indured against his Will. These be the answers of holy Gregory vnto the demaundes of the reuerend bishop Augustine. The epistle which he had addressed vnto the Bishop of Arles, and sent after to Vergilius the successor of Ethe-
sius, here after followeth.

Rom. 7.

The Epistle

*The Epistle of S. Gregorie vnto the Bishop of Arles,
that he should ayde Augustine in the Works of
God.*

THE 28. CHAPTER.

Gregory the seruauunt of the seruauunts of
God, sendeth greeting vnto the reuerend &
his holy brother Vergilius bishop. With what
affection our bretherens comming of their owne
accorde vnto vs are to be enterteined, it may there-
by well appere, for that many times we are wont
to bid them vnto our house for charities sake. If
therfore it chaunceth your brother and mine Au-
gustine bishop, to come vnto you, I pray you re-
ceiue him with such harty and frendlie enterainte-
ment, that both he may be thereby honorable
comforted, and others taught how brotherly cha-
rity is to be maintained. And for that it often ti-
mes chaunceth, that they which be farre off, shall
soner learne by reporte of others, such thinges as
are to be reformed where we are, then we our
selues, if it be so that you heare by him of thin-
ges among your priestes or others, worthy to be
redressed, sitting in examination with him vpon
the parties faulty, make diligent search and scru-
tenie thereof. And in such thinges as offende God
and prouoke his wrath, shew your selfe so loth
and harde to be entreated, that both to the feare
of other, the offenders be punished, and the in-
nocent through false surmises be not oppressed.
God kepe you in helth, Reuerend brother. Geuen
the 20. of Auguste the 28. yere of the raigne of
our good Lord and Soueraine Mauritius Tiberius
Emperour, *Indictione quarta.*

Whe

How the said Gregory sent vnto Augustine a palle with
a letter, and more preachers.

THE 29. CHAPTER.

Further more, the said Pope (for so much as
Augustine had aduertised him that there was
a great haruest and few workemen) sent him with
his said legares, more preachers, of which the
chiefest were Mellitus, Iustus, Rufinianus: And by
them also he sent all such thinges as were neces-
sary for the furniture & ministerie of the church :
As holy vessels, altarclothes, ornamentes for the
churches, apparel also for the priests & clergy. Also
reliques of the holy Apostles & martyres, & ma-
ny bookes. He sent him also letters by the which
he signified vnto him, that he had sent him a palle
and instructed him what order he should keepe
in making of Bishops in the country of Britanny:
of which letters this is the tenor.

To his most reuerend and holy brother Au-
gustine bishopp, Gregory the seruauant of the
seruants of God. Although such as labour in
the worke of God, may assuredly hope that
God doth reserve for them vnspeakeable re-
ward in the kyngdom of heauen, we neuerthe-
lesse stand bound temporally also to honour and
reward them: that they may by meanes thereof
be the more earnestly bent to take paynes in far-
dering the honour of God. And for as much as by
the goodnes of God and your trauaile, the newe
church of the English people is brought vnto the
faich and grace of Christi, we graunt vnto you, the
vie of the Palle, to weare such times only as you
say

*a palle
from the
Pope to
Augustin
the first
Bishop of
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say Masse : And we licence you to ordayne twelue Bishops, in such places as are vnder your iurisdiction : but so that the Bishop of London be euer here after consecrated of his owne Synode, and receiue his palle of this holy and Apostolike see, wherein I by the authoritie of God, doe now serue. Also we will that you send a bishop to the citte of Yorke, whom you shall think worthy of that prelatie, so that if that citty with the country about receiue the worde of God, the said bishop be authoris'd to make twelue bishops more, and he him selfe be their Metropolitane. For we entend to geue him also a palle by the grace of God, if we liue : whom neuerthelesse we will to be subiecte to your disposition. But after your death so to haue the ouersight of the rest of the bishops whom he shall make himselfe, that he be in no case subiecte vnto the aucthoritie of the bishop of London. Betwixt the Bishops of London & York let this be the difference, that he be highest, that is first ordayned. All things that is done for zeale of Christ, is to be done with common counsell and mutuall concorde, so that they may with one minde dispose their doinges, and accomplish what they haue disposed without variance. We will farder, that vnto you be subiecte, not only the bishops which you shall make your selfe, or such as shalbe made by the bishop of Yorke, but also all the priestes of Britannie : to the entent that from your liuinge and life they may receiue a paterne, both to beleue, and also to liue a right : and executing their offices both in foundnes of faith and integritie of life, they may attaine to the kingdom of heauen, when it shall please God to call them. God keepe you in helth reuerend brother.

Geuen

The priuileges of the Bishops of Yorke and London.

144 THE HISTORIE OF THE
 Geuen the 20. of August the 29. yere of the raigne
 of our Soueraigne Lord and Emperour, Mauritius
 Tyberius, the 18. yere after his consulsbip, *Indi-
 ctione quarta.*

*The copy of a letter sente by S. Gregory, to Mellitus the
 Abat going to Britanny.*

THE 30. CHAPTER.

AFTER the said legates were gone, and were
 in their iourney toward Britanny, the holy
 father Gregory sent letters after them worthy of
 memorie, in which he openly declared, how ear-
 nestlie he tendered the helth of our country. Wri-
 ting thus. Vnto his deare beloued son Mellitus ab-
 bat, Gregory the seruauant of the seruauents of God.
 After the departure of you & the company which
 was with you, we were in dout what became of
 you, for that we could heare nothing how you
 sped in your iourny. When then God shall bring
 you vnto our reuerend brother Augustine bishop,
 tell him what I haue of longe time deuised with
 my selfe of the cause of the Englishmen, to wit,
 that not the temples of the Idols, but the Idoles
 which be in them be broken, that holy water be
 made and sprinkled about the same temples, al-
 tars buylded, relikes placed. For if the said chur-
 ches be well made, it is nedefull that they be al-
 tered from ~~from~~ the worshipping of diuels into
 the seruice of God: that whiles the people do not
 see their temples spoiled, they may (forlaking
 their error) be moued the more ofte to haunt ~~their~~
 their wonted place, to the honor and seruice of
 God, And for that they are wonte to kill oxen in
 sacrificia

*Holy water
 altars &
 reliques.*

sacrifice to the diuels, they shall vse the same slaughter now, but chaunged to a better purpose. It may therefore be permitted them, that in the dedication dayes, or other solemne dayes of martyrs, they make them bowers there about churches, and feasting together after a good religious sorte, kill their oxen, now to the refreshing of themselves, to the praise of God, and encreate of charitie, which before they were wont to offer vp in sacrifice to the diuels: that whiles some outward comfortes are reserued vnto them, they may thereby be brought the rather to the inward comfortes of grace in God. For it is doubtlesse impossible, for men being so rooted in euell customes, to cut off all their abuses vppon a sodaine. He that laboreth to clime vp vnto a high place, goeth vppward by steppes and paces, not by leapes. So vnto the childre of Israel being in Aegypt, our Lord was wel knowen, but yet he suffered the to doe sacrifice vnto him still in offering vp of beastes vnto him, which otherwise they wold haue offered vp vnto the diuels, as they were wont to doe in the land of Egypt, that altering their intent, they should leaue some, and also keepe some of their old sacrifices: that is, that the beastes which they offred before, they should now offer still, but yet in offering them vnto the true God, and not to the diuels, they should not be the same sacrifices in all pointes as they were before. These be the thinges which I think expedient you declare vnto our said brother: to the entent that he being there, may consider with himselfe, how ech thing is to be disposed. God kepe you in helth, dearly beloued sonne in Christ. Given the 25. day of Iune. The 19. yere of the riagne of our souerain

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Lord

246 THE HISTORIE OF THE
Lord, Mauricius Tyberius emperour; and the 17
yere after his consullship, *Indictione quarta.*

*A letter of Saint Gregorie to Augustine, exhorting
him that he should not glorie in him selfe of his vi-
tues, and miracles.*

THE 31. CHAPTER.

ABout this time he sent Augustine an epistle,
concerning such miracles as he had knowen
to be done by the said Augustine. In which epistle
he exhorted him, that he should take no pride of
minde therefore. I know (saith he) deare brother,
that it pleaseth god to shew by thee great miracles
among the people, whom by thee he hath called
to his faith. Wherevpon it is nedefull, that of that
most heauenlie gifte, both thou ioy with feare,
and feare with ioy. Thou hast to ioy, for that
by meanes of the said miracles the Englishmens
soules are wonne to the faith. Thou hast to feare,
lest through the miracles, which be done by
thee, thy weake mind be lifted vp in presumption,
falling as farre inwardly by vaine glory, as thou
art by outward praise puffed vp. We must remem-
ber, that the disciples returning with ioy frō their
preaching, when they sayed vnto their heauenlie
maistor, *Lord in thy name the very deuils were obedi-
ent vnto vs*, it was by and by answered vnto
them. *Do you not reioyce thereat. but rather reioyce
for that your names are written in heauen.* For they
had fastened their minde vppon a priuate and tem-
porall ioy, when they ioyed of their miracles, but
Christ called them backe from priuate ioy vnto
commune, and from temporall to eternall, wh n
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CHVRCH OF ENGLANDE. 147 Lib. 17

he said: Ioy for that your names are written in heauen. For not all the cholen of God doe miracles, but yet all their names are written in heauen. For why, they which be the disciples of truth, ought to ioy in nothing, but only in that good thing, which all other good shall haue as well as they, and whereof they all shall haue ioy without ende. This therefore it remaineth dearly beloued brother that of the things which by the power of God thou workest outwardly, thou euer exactly discusse thy selfe inwardly, and thou thoroughly vnderstand both who thou thy selfe art, and what plenty of grace god hath bestowed vpon that countrie, for whose sake (to the entent it might be the rather couerted) thou hast receiued the gift of working miracles. And if thou remember, that thou haste at any time, ether by worde or deede offended God, haue that euer in thy remembrance, that the ofte thinking vpon thy synne may presse doune the mounting pride of thy hart. And what so euer grace thou either hast or shalt receiue, to worke miracles, think it geuen thee, not for thine owne sake but for theirs, the minister of whose saluation thou art ordained.

How Saynt Gregorie sent letters and presentes to king Ethelberte.

THE 32. CHAPTER.

He said holy Pope Gregorie at the selfe same time, sent vnto king Ethelberte a letter with rich presentes of diuerse sortes, doing vnto the king temporall honours which through his helpe was growen into knowledge of the glory of heauen. The copy of the said letters is this. Vnto

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Lib 1. 148 THE HISTORY OF THE

*A godly
letter of S.
Gregory to
Ethelbert
the first
Christian
kinge of
Englishme*

the right honorable and his most worthy sonn, Ethelbert king of the English, Gregorie bishop. God almighty, for this cause doth call good men to the gouernment of his people, that by their hands he may distribute the gifts of his mercy and grace, vnto all such ouer whom they haue the gouernmēt. Which thing we know to haue ben done among the natiō of the English, ouer whom you are chosen to haue the rule, that by giftes of God employed vpon you, the like benefites of grace might by your meanes be geuen to all such as are vnder your dominiō. And therefore, O noble Son, labour diligently to keepe the grace which you haue receiued from God, and seeke with speede to sett forth the faith of Christ to your subiectes. Haue a good zeale to procure the conuersion of as many, as you can possibly: forbid the worshipping of Idoles: ouerthrow their temples: edifie the manners of your people with the exāple of your owne integritie, with wordes of exhortation, feare, fayer speech, and well doing, that he may be your rewarder in heauen, whose knowledge and name you make to be enlarged vppon the earth. He also shall make your memory the more famous vnto your posteritie, whose honour you seeke and maintaine, among your people. For so Constantinus being sometimes a most vertuous Emperour himselfe, and calling his subiectes from the wicked worshipping of Idoles, brought them all with himselfe vnder the obediēce of almighty God our Lord Iesus Christ. Whereby it was brought to passe, that his name was of higher renoune, then any of the princes that went before him, and so much he excelled in glorie all his auncestours, by how much also he surpassed them in well doing.

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CHVRCH OF ENGLAND. 149 Lib. 1.

Wherefore let your Highnes also seeke now to publish vnto the kinges and countries subiecte to your dominion, the knowledge of one god, the Father, the Son, & the holy Ghost: to the entent you may thereby surpasse in honorable fame the the auncient kinges of your nation: and how much the more you trauaill to chafe away sinne in your subiectes, you may haue so much the lesse feare of your owne sinnes, before the dreadfull seate of Gods iustice. Our right reuerend brother Augustine bishop, being brought vp in the rule of religion, hauing good knowledge in the holy scriptures, and a man through the grace of God of much vertue, what so euer he shall aduertise you to doe, gladly heare it, deuoutly performe it, diligently remember it. For if you will heare him in that which he speaketh vnto you in Gods behalfe, God also shall the soner heare him speaking and entreating for you. If otherwise (as God forbid) you refuse to geue eare and heede to his wordes, how can God heare him praying for you, whom you despise to heare speaking to you from god? Wherefore with all your hartte ioine your selfe with him, & assist him in Gods seruice with all such authoritie as God hath geuen you, that he may make you partaker of his kingdom, whose faith you cause to bee receiued and obserued in your kingdom.

We will also your highnes to know, that (according as we are taught in the holy scriptures by the very wordes of God) the end of this world draweth onward, and the kingdom of the Sayntes of God shall follow, which neuer shall haue ende. And the ende of the world approaching, many thinges shall fall vpon vs, which haue not bene

150 THE HISTORIE OF THE

heard of before, to witt, chaunge of ayer, terrible sighes from heauen, tempestes contrary to the order of the times, all which shall not yet fall in our dayes. Wherefore if you shall know any of these to happen in your land, let not your minde be dismayed therewith, for therefore shall there be signes sent before the end of the world, to the intent we should the more diligently tender the helth of our soules, liue euer in doute and feare of death, ready prepared by good workes, for the comming of Christ our Iudge.

Thus much haue I laid in few wordes, right honorable Son, entending to speak more at large, as I shall heare the faith to be enlarged in your kingdom. Then shall be I be so much the more encouraged to speake, how much the greater comfort I shall conceiue by the conuersion of your country. I haue sent you some ~~some~~ smal presents, which yet shall not seeme smale vnto you, if you shall accept them as halowed, with the blessing of Saint Peter. Almighty god perfect in you his grace according as he hath begonne, and send you both longe life here vppon earth, and that ended, eternall life in his kingdom of heauen. The grace of God keepe your highnes in safety my dere Son.

Datum vt supra.

How Augustine repaired the church of our Sauour & buylded the Abbay of S. Peter the Apostle.

THE 33. CHAPTER.

Augustine after he had obtained to haue a bishops see appointed him in the kinges citty, as is aboue sayd, through the ayde of the king, he re-
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CHVRCH OF ENGLAND. 151 Lib. 8

151
 covered there a church, which had bene of
 ould buylt by the Romans which were Christianes,
 and did dedicate it to the name of our Saviour
 Iesus Christ, and there made a house for him and
 his successors. And not far eastward from the city
 he buylded a monastery in the which, kyng
 Ethelbert through his aduise, buylt a new church
 in the honor of Saynt Peter and Paule, and enriched
 it with sundry gyftes, in which both the
 body of Augustine himselfe, and of all the bishops
 of Canterbury, and of all the kinges of kent were
 wont to be enterred. Which church yet not Augustine
 himselfe, but Laurentius his successor did consecrate.
 The first Abbat of that monastery, was one Petrus
 a priest, which being legat into France, was drowned
 in a creak called Amfleie, and buried after a homly
 maner of the inhabitours of the same place. But
 our Lord intending to haue it knowen, how worthy
 a man he was, caused, that euery night there
 appeared a light from heauen vpon the place,
 where he lay buried: which when the neighbours
 about had espyed, gathering therby that he was
 some good and holy man, & searching out what
 and from whence he was, they remoued his body
 from thence, & buried it honorable in the towne
 of Bulleyne, in a place of the church conuenient
 for so worthy a person.

*Christes church is
 canterbury.
 This monastery
 is now called the
 Augustine, if
 it yet
 stands*

How Edilfrith king of the Northumbers, wasted
 Britanny and conquered the Scottes.

THE 34. CHAPTER.

About this time, Edilfrith a man very valiant
 and much desirous of renowne, was king

king of Northumberland, one that more wasted the Land of Britany then any of the English Princes. So that it seemed he might be compared vnto Saul kyng of the Israelites, saue only in that he was voide and ignorant of Gods religion. For none of all the coronells, none of all the kinges, did conquere more of the lande of Britanny, ether makyng them tributary, driuing them cleane out of the country, and planting the English in their places, then did this Edilfrith. To whom that might be well applyed that the patriarke Iacob sayd, when he gaue his sonne Benjamin his blessing in the person of Saul, Benimain like a rauening wolfe, in the morning shall eate his pray, & at night shall diuide the spoyle. Wherby Edanaden kyng of the Scottes much grudging to see him goe forward after this sorte, assembled a mayne & a strong army against him. But the said Edilfrith encountering him in the field with a few mē, gaue him the ouerthrow, and in that famous place of Degfastone, disconfited his great army. In which field Theobald brother to Edilfrith was slayne, with that parte of the army wherof he was generall. This battell was foughte in the yere of our lorde 603. and the 11. of his raigne, which lasted 24. yeres, and the first yere of the raigne of Phocas then Emperour of Rome. From that time forward vnto this present, neuer was there king of the Scottes, which durst meete the englishmen in the field.

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T H E
SECOND BOOKE
OF THE HISTORIE
OF THE CHVRCH
OF ENGLAND.

*Of the life, learning, and death, of blessed Pope
Gregory.*

T H E I. CHAPTER.



IN the yeare of the Incarnation of
our Lord 605. the holie Pope Gre-
gory (when he had most glori-
ously gouerned the see of the Ro-
man and Apostolique Church 13.
yeares 6. moneths and 10. daies)
departed this life, and was translated to the eter-
nall seate of the kingdome of heauen. Of whom
it becometh me in this our historie of the Church
of England, to speake more largely; because by
his diligence he conuerted our nation, that is, the
Englishmen, from the powre of Satan, to the
faith of Christ, whom we may well, and also
must call our Apostle. For as soone as he was high
Bishop ouer the whole worlde, and appointed
gouerner of the Churches latelie conuerted to the
beliefe of the truth, he made our nation the
Church

*S. Gregory
Bishop
ouer the
whole
worlde,
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Apostle.*

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THE I. CHAPTER.



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beliefe of the truth, he made our nation the

Church

*S. Gregory
Bishop
ouer the
whole
worlde,
and our
Apostle.*

154 THE HISTORIE OF THE

Church of Christ, which had bene euer vntill that time the bondslaue of Idolls. So that we may lawfully pronounce of him the saying of the Apostle: That although he were not an Apostle to others, yet he was vnto vs. *For the signet and token of his Apostleship, We are in our Lorde.* This Gregorie was a Roman borne, his fathers name was Gordian, his pedegre of an auncient stocke, not onlie noble, but also religioſe. For Felix ſome-time Biſhop of that ſame Apoſtolique ſee, a man of greate renomme in Chriſt, and the Church, was his greate grandfathers father.

3. Gregory
a religious
man.

This nobility of religion he kept, and maintained, with no leſſe vertue, and deuotion, then his parents, and auncient kinsfolke had done before him. But his worldlie nobilitie he forſooke altogether, and by the ſpeciall grace of God, turned the ſame to the purchaſing of eternall glorie in heauen. For changing ſodenlie his ſecular habit, he went into a monaſterie, where he began to liue in ſuch grace of perfection, that vnto his minde (as often after he was wont to witneſſe with weeping teares) all tranſitorie things were already ſubieſte, that he far ſurmounted all worldlie workes, that he was wont to thinke of nothing, but heauenly thinges: yea, that being yet clogged with his earthely body, he now by contemplation did paſſe the very naturall bounds of his fleſh, and that he dearly loued death alſo, which to moſt men is an irkſome paine, as an entraunce of liſe to him, and reward of his labour.

All which thinges he ſaid of himſelfe, not creaking of his encrease in vertues, but rather lamenting the lacke, and decay of them. In which defecte (as he was wont to ſay) he thought himſelfe

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CHVRCH OF ENGLAND. 155 Lib. 2.

now to haue fallen by reason of his ecclesiasticall charge, and occasion of greater care. For talking on a time secretlie with Peter his deacon, when he had recompted the olde giftes, and vertuous graces of his minde, straightway he said sorowfullie. But now alas, by the meanes of this my ecclesiasticall charge, my minde is encombred againe with seculare affaires, and after the good quiet and rest which it had, is now defiled againe with the dust of earthlie busines: and when condescending to many, it wandereth and roueth about outward matters, after desiring inward good thoughtes, it returneth therunto, no doubt, the weaker. Therfore I weigh with my selfe what I doe now suffer, and I weigh also well, what I haue forgone. And when I behold, what I haue lost, this that I suffer waxeth more greuous. Thus said this holie man out of a greate & passing humility.

But we must thinke, that he lost none of his monasticall perfection by any occasion or trouble, of the ecclesiasticall charge or office of a Bishop, but rather that then he did much more good, and profited more in vertue, by the labour of conuertyng many to the faith, then he had done before, with the priuate quiet of his owne conuersation only. For euen being bishop, he ordered his house like a monasterie. For as lone as he was taken out of the monasterie, and ordained to the ministerie of the aulter, being afterwarde sent as a gate from the see Apostolike to Constantino-

*S. Gregory
the Popes
legat at
Constanti-
nople.*

Impe-

Imperiall cittie) for the better keepinge of his regular obseruance : that alwaies by their example (for so he writeth) he might be fastned as with a stronge cable or anker, to the pleasaunte porte of prayer, when soeuer he were tossed with the raging waues of worldly cares, and might also strengthen his minde by dailie conference, and reading with them, whensoever it should be shaken with seculare affaires.

And truly he was by these mens companie, not ony defended from the assaultes of the world, and earthlie troubles, but also more and more stirred vp to the exercises of a heauenlie life. For they exhorted him, that he would discusse and expound with some godlie and mysticall interpretation the booke of blessed Iob, which was enwrapped with many greate obscurities. Neither could he deny them his paines, which of brotherlie loue moued him to this profitable labour, but hath therfore meruelouslie declared in 35. bookes of Expositions, how this worke of Iobes historie, first is to be vnderstood according to the letter, then, how it may be referred to Christ, and the Sacraments of the Church, and lastlie in what sence the same may be applied to euerie particular faithfull man. Which worke he began to write, while he was legate in Constantinople, but he finished it afterwarde when he was Bishop of Rome.

This blessed man, being in Constantinople, suppressed an heresie touching the state of our resurrection (which then there arose) in the very beginning, by the force of Catholike truth, and veritie. For Eutychius Bishop of Constantinople, began to preache a false doctrine, which was, that

our

CHVRCH OF ENGLANDE. 157 Lib. 2.

our bodies in the glorie of the resurrection, should be so subtile, as is either the winde, or ayer: so that it should not be possible to feele, or touch them. Which when S. Gregory had heard, he proued ths opinion to be quite contrary to true faith by the force of truth, and also by the example of the resurrection of our Lorde. For the true, and Catholike faith beleueth, that our bodies being exalted in the glorie of immortalitie, shall in deede be subtile by the effect of spiritual powre, yet notwithstanding able to be felt, and touched because of the truth of our nature: according to the example of the bodie of our Lorde, of which now risen from death, himselfe saied to his disciples: *Touche ye and see, for a spirit bath not flesh, nor bones as ye see me haue.* In the assertion of this faith, the right reuerend father Gregorie, did labour so much against this vpstart heresie, quenched the same with such diligence, and so vanquished it by the helpe of the vertuous Emperour Tiberius Constantinus, that from thence forth no man was founde, which durst be a stirrer vp againe, or maintainer therof.

He made also another excellent booke, which is called the Pastorall. Wherin he declareth plainly, what manner of man he ought to be, which should be chosen to rule the Church: And how the rulers therof, ought to liue themselues, and with what discretion they ought to instruct euery one of their hearers; and also with how great consideration they should dailie weigh their owne weakenes. Moreouer he wrote 40. homilies vpon the Gospell, which he hath diuided by equall number into 2. volumes. He made also 4. bookes of dialogues, in which at the request of his Deacon

*S. Gregory
represseth
an heresy
rising in
Constanti-
nople.*

Luc. 24.

*The workes
of S.
Gregory.*

con

158 THE HISTORIE OF THE

con Peter, he hath gathered together the vertuous dedes of holy men, which himselfe could either knowen in Italie, or heare of, for their fame, to the example of good life for all posterity: that like as in his bookes of Expositions, he teacheth in what vertues a man must labour, so by the describing of holy mens miracles he might shew, what, and how greate the excellencie of those vertues is. Furdermore, because the first and last partes of Ezechiel the prophet, seemed obscure and darke, he hath fully shewed by 22. Homilies, how much light, & good matter is within them.

That I neede not speake of his smale booke of answers, which he wrot back to the questions of S. Austine the first bishop of Englishmen, as I haue declared before, placing the whole booke it selfe in this my historie. Neither of his other littell booke of Synodes, or Councils, which he hath made most profitably, conferring with the bishops of Italie for the necessarie affaires of the Church. Nor of his familiar letters, sent vnto diuers men. Surely it is my thinke, maruaile, that he should write so many, and such great volumes being (as he saith of himselfe) almost in all his youth vexed with the paines of his bowells and entralles, by the weakenes of his stomake euer more sicklie, and made faint and feble with agues, though not verie feruent for the time, yet quodians continuallie troubling him. But in these his greate griefes, counting carefully with himselfe, what that the scripture saith, *euerie sonne which is receiued, is scourged before*, the harder he was kept downe with these present auersities, the more assuredlie did he lift vp himselfe, with the hope of euerlasting comforte. And thus much

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hau: I said hitherto in the praise of his excellent witte, which could not, no not with so greates weakenes of bodie, be any thing debated.

Now whereas other bishops, bestowed their labour in building of Churches, & decking the same with gold and siluer, this man gaue himselfe altogether to the gaining of soules. Whatsoever mo-
S. Gregor
 nie he had, he diligentlie distributed, and gaue the
a gre is a- mes man.
1^o sal. 111.
 same to poore men, that his righteousness might
 remaine world without end, & his horne be exalted in
 glorie for ever. Who might truelie say of himselfe,
 that saying of blessed Iob: The eare hearing did bring
Iob. 29.
 me to blesse, and the eye seeing did beare witnes for me,
 because I had deliuered the poore man crying out, and
 the fatherles childe, who had no helper. The blessing
 of the perishing man came vppon me, and the heauy
 harte of the widowe did I comforte. I haue put on iu-
 stice, and decked me therewith as with a garment, and
 pretious crowne in my iudgement. I haue bene an eye
 to the blinde, and a foote to the lame. I was a father
 of poore men, and the cause which I knew not, I dili-
 gentlie sought for. I did breake in peeces the iawes of
 the vniuste man, and euen out of his teeth pluckt I the
 praye: And a litle after. If I haue denied (saith Iob)
 to poore men what they haue asked, and haue made
 the eye of the widowe looke longe for her healpe: If I
 haue eaten my meate alone, and the poore fatherles
 childe hath not eaten thereof with me. For euen from
 mine infancie mercie hath growen with me, and out of
 my mothers wombe it was borne with me. &c.

Moreouer to this good S. Gregories piety, and
 perfect righteousness, this also apertaineth, that he
 hath made our nation by preachers which he sent
 hither, partakers now of eternall libertie, tak-
 ing vs from the teeth of our old enemy the diuel.

For

For which our faith, and saluation reioysing with himselfe, and commending the same with worthie praise, he saith thus in his exposition of blessed Iob: Beholde the tongue of Britannie, which once knew nothing but to rote rudelie, hath of late begonne to sing the Hebrew Alleluia in geauing praise to God. Beholde the Ocean once rough and high, but now milde and calme, obeieth to the seate of holie men, and the furiose floddes thereof, which earthlie Princes wish force could neuer fraie, the same for feare of God, the poore priestes doe binde with bare wordes. And that Ocean sea which neuer feared the mightie hostes of infidels and heathen souldiers, doth now tremble at the tongues of humble faithfull men. For whereas by good preceptes, and heauenlie wordes, yea and with manifest miracles also, the grace and knowledge of God is powred into it, by the terrour of his diuinitie it is so bridled, and kept lowe, that now it feareth to be troublesome, and most earnestly desireth to come to the glorie of immortallitie. By which wordes this holie father Gregorie doth declare, that S. Austin, and his companie, brought the Englishmen to the knowledge of truth, not only by preaching to them in wordes, but also by shewing them heauenlie signes, and miracles.

*Masses said
at the shrines
of S.
Peter and
Paule in
Rome.*

This holie Pope Gregorie, amongst his other doinges, caused that in the chappels of the blessed Apottles Peter and Paule, masses should be said ouer their bodies. In the celebration of which masses, he added these three words and petitions full of greate goodnes and perfection: *Diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, & in electorum tuorum iubeas grege numerari.* That is to laie: And dispose our daies in thy peace: commaunde vs to be freed from eternall damna-

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CHVRCH OF ENGLANDE. 161 Lib. 2

danation, and to be numbred in the flocke of
thine electe. He gouerned the church of Christ in
the reygne of the Emperoures Morys and Pho-
cas. But in the 2. yeare of this Phocas Empire de-
parting out of this life, he went to the true lyfe
which is in his heauen. His bodie wae buried in
S. Peters church before the Vesterie, the 12. daye
of Marche. With the which bodie he shall ryse
againe hereafter in glorie, with other Pastors of
the holie church: on his tounge was written such
an epitaphe, as foloweth.

This corps, & earth taken of thee, take now againe to
keepe, (full sleepe. *An Epitaph upon S. Gregory*
Vntill the same the lord shall stirre, to lyse from death-
His spirite aboute the starres is gon, where death shall. *our Apo-*
not it presse. *stle.*

Which rather was a way to him, the true life to possesse.
The chiefe Byshop buryd is, in this sepulchre here,
Which euer, and in euery place, in goodnes dyd appere.
The hūgry mā with foode he fedde, the naked he araide,
With sacred sermons Christiē sowles, from Satans
power he stayd

He did in worke what thing in word, souer he did teach
That he might be a sample set, to men vvhile he did
preache. (And guyde,

The English land to Christ he turned, by vertues force
Making by that nevv nation, al Christiēdō more vyde.
Thy bovy, thy care, thy studie was, good Pastor and
thy paynes,

Of thy poore flocke vnto thy Lord, to bring the greatest
gaynes.

With these thy triumphes then, reioyse, Gods chosen
captaine.

For now reward of thy good vvorkes, thou surely
dost obtaine.

162 THE HISTORY OF THE

*The occasion why
S. Gregory sent preachers vnto
our country.*

I must not here with silence passe ouer the report which we haue heard by our elders and auncesters, of S. Gregorie, how, and vppon what occasion he was moued to bestow such diligent labour in the conuersion of our countrie. Men say theifore, that on a certaine day when manie marchantes came to Rome, and brought into the market place dyuers wares to be sold, and manie also came thither to buy, that emongest them Gregory him selfe came to cheapen, & vew the market. Where when emongest other thinges he had espyed younge men set to be sold being of white skinne and comly countenance, with decent order, and colour of their heare, beholding them a while, he demaunded at last, out of what region or land they were brought? And it was answered that they came out of the yle of Britannie, where the inhabitants were all of that beautie. Then asked he whether the people of that ylande were Christian men, or yet lyued in the paynims errors? And answer was made, that they were al paynims. Then this good man heauielie sighing from the botome of his harte, Alas, quoth he, it is a pittiful case, that the author of darknes should possesse such bryght and beautifull people, & that men of so fayre a face, should inwardly beare so fowle a soule.

** Angli.*

** Angli-
cam.*

Then enquired he farder an other thing, what was the name of that nation, or people? And whe answer was geuen, that they were called * Angles or English. Truly not without cause, quoth he, be they called Angles, for they haue an * Angels face. And it is but meete that such men were partakers, and inheretors with the Angels in heauen. But what is, quoth he, the name of the prouince,

unice,

CHVRCH OF ENGLAND. 163 Lib. 2.

uince, whence they came? The marchants ^{* Of Tork} answered, that the people of that prouince ^{shire} were called * Deyres. Marry quoth he, they ^{* Deyr.} maye iustly be named * Deyres For they shalbe ^{* He ira} taken ^{* From the ira of God,} and called to the mercie Iesus of Christ. But what is quoth he, the kinges name of that prouince? When it was an- ^{Sic legis} wered that his name was, Alle. S. Gregory, allu- ^{Polyd. lib;} ding to the name, sayd: Alleluya must be lounge ^{Hist,} in that Princes dominions to the prayse of Al- ^{Angl.} mightie God his creator.

And furthwith going to the Bishop of the Roman and Apostolike see (for himselfe was not yet chosen Bishop thereof) he besought him, that he wold send into Britannie, and to the Angles there, certayne ministers of the worde, by whome they might be conuerted vnto Christ, saying, that himselfe was ready to do this deede by the helpe and ayde of God, but yet so, that it should first please the Apostolike Pope, to permit and allow the same. Which his request when he could not then obtayne (for if the Bishop would gaue graunted him what he asked, yet the Romans coulde not had suffered him to departe so farre from the citie) afterward, as sone as him selfe was Byshop, he brought to passe and fulfilled this good worke which he had before so longe desired, sending forth dyuers preaches, but himselfe helping at home with prayer, and godly exhortations, that their preaching might be fruteful, and take good effect. Thus much according to the opinion which we haue heard from aunciters, I thought best to insert in the historie of our Church.

How Austin exhorted the Britan Bishops to the catholike vnitie and accord, with a miracle done before them: and how he prophesied what vengeance shoulde fall on them if they despised his wordes.

THE II. CHAPTER

*About
South
Hampton.*

ABout this time, Austin by the ayde & helpe of king Ethelbert, called together the Bishops and doctours of the greatest prouince, & nearest to him, which were the Britons (to commune with them) into a place which vntill this daye is called Augusline zar, as one would say the power & strength of Austin, being in the borders of the Vestians, and west Saxons. There he began with brotherly admonition to perswade them to be at peace, and catholike vnitie with him, and to communicate with him, for Gods sake in the labour of preaching the gospel to the heathē of England. For as yet they kept not the Easter sonday in dew time, but from the 14. to the 20. moone. Which compre is concludē in the compas of 84. yeares. They vsed moreover manie other things contrarie to the vnitie of the church. Which when they had ben with longe discourse declared, and these men neyther for prayers or exhortations, nor for rebukes or threatens of Austin, and his companie, would geue their assent, but rather preferred their owne traditions, before all other churches, which throughowt the whole worlde agreede with Austin in Christ, then this holie father made an end of so longe and troublefom strife saying in this wyse. Let vs pray vnto God, *which doth make men all of one minde and accord to dwell in his fathers house, that he will vouchsafe to signi-*

psal. 67.

fic

CHVRCH OF ENGLAND. 165 Lib 2

He vnto vs by some heauenlie signes, which tradition is to be folowed, and by what wayes we must speedely walke to the entrance of his kingdome. Therfore let here be brought forth some sicke body, and by whose prayers he shalbe healed, let his faith be beleueed, and his godly doinge be folowed of vs all.

Our Apostles faith confirmed by a miracle.

To this when his aduersaries had graunted, although verie vnwillingly, there was presented a certaine blinde Englishman, who being offred to the Briton priestes, when by their ministerie he was not holpen, nor coulde be cured, at the length S. Austin compelled by iust, and greate necessitie, fell on his knees to the father of our Lord Iesus Christ, beseeching him, that he would restore sight to this blinde person, that had lost it, and that by the corporall illumination, and bodely lightning of on a man, his spiritual grace might enkeade light in the hartes of manie faithful. And forthwith the blynde man sawe, and Austin was praised of the people as a trewe preacher of al trueth and verity. Then these Britons confessed in deede, that they vnderstood, that to be the true way of ryghteousnes, which Austin had preached and shewed vnto them. But yet they said, that they could not alter and change their olde customes & ordinances, without the consent and licence of their clergie and people. They desyred therefore, that they myght haue a second Synode of a greater multitude: Which whē it was appointed to beso, there came by reporte, seauen Briton Bishops, and many other well lerned men, especially out of their greatest monastery at Bangor, where at that time Dinoth was Abbor.

These men being now readie to goe to the for-

368 THE HISTORY OF THE

saide Sinode, came first to a certaine holy and wise man (which liued there about an Anchoret's life) to aske his counsel, whether they ought at Austins preaching and exhortation to leaue their traditions, or no? Who answered them: if he be a man of God, follow him. But how shall we proue (said he) that he is a man of God? The Anchoret

Math. 11. answered: our Lord saith, *take ye on you my yooke, and learne ye of me, for I am milde, & humble of harte.*

If therefore this Austin be milde, and humble of harte, it is likely that himselfe beareth the yooke of Christ, and will offer you the same to beare. But if he be curst, and proude, it is certaine, that he is not of God, neither must we much esteeme his wordes. Then they enquired againe of him, how they might know whether this Austin were proude, or no? Marry quoth he, prouide yee that he with his companie come first to the place of the Sinode, or counsell house. And if when yee approche neere, he ariseth courteously to you, thinke yee that he is the seruant of Christ, and so heare yee him obediently. But if he despise you, nor will vouchesafe to rise at your pefence, which are the more in number, let him likewise be despised of you. And truly as this Anchoret bad them, so did they. For it happened that when they came thither, S. Austin was alredy there, and sate in his chaire. Which when they saw, straight wexing wrothe they noted him of pride, and therefore endeouored to ouerthwarte and gainsaie, whatsoeuer he proposed. His oracion briefly was thus.

The gentle rule of our Saviour, easily construed in a particular case.

Three conditions proposed to the Briton or Welch bishops.

Although (dere brethern) in many other points you doe contrarie to our custome, or rather contrarie to the custome of the vniuersall Church of Christe

Christ, yet not withstanding if yee will in these three things consent, and obey vnto me: that is, to celebrate the Easter in dew time: to accomplishe the ministerie of baptisme (by which we are borne againe to God) according to the manner of the holy Roman, and Apostolike Church: and last of all, to preach with vs to this English nation the word of our Lorde, all your other ceremonies, rites, fashions, and customes, though they be contrary to ours, yet we will willingly suffer the, and be content to beare with them. But they answered, that they would doe none of the things requested, neither would compe him for their Archebishop: saying with themselves: nay, if he would not so much as rise to vs, truelie the more we should now subiecte our selues to him, the more woulde he hereafter despise vs, and set vs at naught. To whome the good man of God S. Austen threatningly prophesied, that, if they would not accept of peace, and be at accord with their brethern, they should receaue and feelee warre from their enemies. And if they would not preach to the Englishmen the way of life, they should suffer at their handes, and by their power, the vengeance of death. Which thing in all pointes came so to passe as he foretould, by the secret working of Gods iudgement.

For it happened afterward, that the most mighty king of the Englishmen Edilsfrede (of whom I haue spoken before) gathering a greate army, made at the citie, which the Englishme call Legacester, but the Britons better Carlege, a foule slaughter of this vnfaithfull, & naughty people. For being now ready to geue the onlet of the fight, when he espied their priestes (which came together to pray

*A true
prophecy
of S. Au-
gustin our
Apostle.*

66 THE HISTORIE OF THE

to God for the souldiers warringe)stand a part frō the rest in a sure & safe place, he demaunded, what they were, and to what end they came thither? Now the most parte of these priestes were of the monasterie of Bangor, where was reported to be so great a number of monkes, that this monasterie being diuided into seauen companies, with eche companie his seuerall assigned ruler, none of these compaines had lesse then three hundred persons, who all did euer liue by the labour of their owne handes. Manie therefore of them after their 3. daies fast, came with the rest to the asorlaide armie, to pray for the souldiers: hauing also by them a defendour named Brockmal, who should keepe, and preserue them from the weapons and strokes of their enemies, while they were thus earnestlie bent to their prayers.

The monasterie of Bangor in Wales.

Fasting & praying in scismatikes auai- lish not.

This the cause of their comminge thither, when King Edelfrede had vnderstoode, he said: If these men crie and call vpon their God against vs, trulie although they haue no armour, yet they fight against vs, who with their wicked wordes, and hatefull curses persecute vs. Therefore he commaunded his souldiers first to assault them, and so he vanquished after, the other parte of this detestable hoste, but yet not without greate losse of his owne men. It is reported, that there were slaine in that warre of them which came to praie, about a thousande, and two hundred men, and only fiftie to haue escaped by flight. For Brockmale, at the first comming of his ennemies, fled straight with all his souldiers, & whom he ought to haue defended, he lefte them all naked and bare to the strokes of the sworde. So in this manner was fulfilled the prophecie of the holy Bishop

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CHVRCH OF ENGLAND. 169 Lib. 2.

Austin, who was himselfe longe before that taken out of this life to the kingdome of heauen. And thus these vngratiouse, and false people, suffred the punishment of temporall death, because they had refused, and despised the hollesome counsell of perpetuall life and saluation, offered vnto them.

*How the said Austin, made Mellitus and Iustus Bishops:
and of his death.*

THE III. CHAPTER.

IN the yeare of the Incarnation of our Lord 604. Austin Archbishop of Britannie, consecrated two Bishops, Mellitus and Iustus. The one, to wit, Mellitus, to preache to the prouince of the Este Saxons, which are separated from kent with the Tems, and are fast ioyned to the Este sea, whose chiefe citie is London, of situation nere sette vpon the banckes of the fludde called the Tems, a princely mart towne, of manie people arriuing thither by sea & lande. In which countrie at that time, raigned Sabereth Ethelberts nephue by his sister Rricula. Although this Sabereth was himselfe vnder the dominion of the same Ethelbert, who was (as I haue before saide) king ouer all the Englishmen, euen vnto the end of the fludde Humber.

Now as soone as this prouince by the preaching of Mellitus, had receaued the worde of truth, King Ethelbert builded in the citie of London S. Pauls Church, where Mellitus, & his successours euer after should haue their bishops see. The other, which was Iustus, Austin ordeined bishop in kent, in a citie of Canterbury diocesse, which

An. 604.

*Essex and
the countie
about
London.*

*Mellitus
the first
bishop of
London. in
S. Pauls
Church.*

the

*Iustus the
first Bishop
of Roches-
ter.*

*The death
of S. Au-
gustin our
Aposle.*

*Memories
of soules
departed.
Agende
eorum.
The Epi-
taphe upō
S. Augu-
stine toun-
be in Can-
terbury.*

the Englishmen called Rotcheſter, by the name of the chiefest citisen, or ruler thereof. Which is in distaunce from Canterbury towne aboute 24. miles westwarde. In which citie King Ethelbert builded S. Andrew the Apostles Church, and gaue many goodlie and diuers giftes to the bishops of both these Churches, that is, S. Paules in London, and S. Andrews at Rotcheſter: like as he gaue also others to the bishop of Canterbury: and moreouer he added territories and possessions therto, for the better maintaining of them that liued with these bishops. After this the derelie beloued man of God, our holie father Austin died, and his bodie was laied by the Church of the blessed Apostles Peter and Paule (of which Church I haue made mention before) without the dore therof, because it was not yet finished, nor dedicated. But as sone as the Church was dedicated, his body was brought in, and decentlie buried in the north porche of the same Church.

Where also were interred the bodies of all the Archbishops following, except two only, that is, Theodore and Berthwold. Whose bodies were laied in the Church it selfe, because the porche could receiue no more. This Church hath almost in the middest of it an altier dedicated in the honour of S. Gregory the Pope, at which altiar euery saterday their memories are solemnelie celebrated by the priest of that place. In the tounge of this Austin, was written such an Epitaphe as followeth.

*Here lieth and resteth blessed S. Austin, the first Arch-
bishop of Canterbury, vvho vvvas sent hether of holy
S. Gregory Bishop of Rome, and strengthened of God by
vvorking of miracles. Who conuerted King Ethelbert
and*

CHVRCH OF ENGLANDE. 171 Lf. 2.

and his realme from the vrorshipping of Idols, to the faith of Christ: and so fulfilling in peace the daies of his office, he died the 26. of Maie, in the raigne of the same King Erhelbert.

How Laurence vvith his other Bishops admonished the Scottes of the vnitie of the Catholike Church, and specially to followe the same in celebrating Easter. And how Mellitus came to Rome.

THE IV. CHAPTER.

AFTER the death of S. Austin, Laurence succeeded in the Bishoprick, whom S. Austin himselfe while he liued, had ordeined thereto, lest that after he was deade the state of this Church, rude as yet, and latelie conuerted, might begin to wanner, and fall, if it should haue lacked a Pastor and ruler neuer so litle while. Wherin he followed the example of the first pastor of the Church, that is, of the most blessed, and Prince of the apostles S. Peter, who when he had laied at Rome the foundation of Christiens Church, consecrated Clement for his successor, who had enen before bene his healer in preching the gospell. This Laurence being now Archebishop, saw how ioylelie the foundations of this his Church did encrease, which were well and stronglie layed. And he endeouored to lifte vp the same to their perfect highnes, both by often wordes of holie exhortation, and also by continuall examples of deuoute and godlie workes. And trulie he solicitouslie cared, not only for the new Church, which was now gathered of Englishmen, but also for the Church of the old inhabitants of Britannie, and of the Scottes also,

*Laurence
the second
Archebis-
hop of Can-
terbury.*

alio, who harboured in Ireland the next Ile to Britanny: for which people he also laboured as a true pastour and prelat. For as soone as he knewe the life and profession of the Scottes in their fore-named countrie, to be scarce Ecclesiasticall, and well ordered in many pointes (like as was the Britons at that time in Britannie) speciallie because they celebrated not the solemnitie of Easter in dew time, but (as I haue before shewed) thought that they must obserue and celebrate the daie of our Lords resurrection from the 14. mone to the 20. he, I say, with the other Bishops, wrote vnto them an exhortatiue epistle, beseching and praying them to receaue and keepe the society of Catholike obseruation, with that Church of Christ which is spred ouer all the whole worlde. The beginning of this epistle was such.

To our dearest beloued brethren the Bishops and Abbottes throughout all Scotland, Laurence, Mellitus & Iustus Bishops, and seruants to them that serue God, greeting. When as the see Apostolique (according to the accustomed maner therof to send into all places of the worlde) directed and sent vs vnto these West quarters, to preache the word of God to paynim people and to heathen men, it hapned vs to entre into this Ile which is called Britannie. Where thinking that all that did beare the name of Christian men, walked according to the accustomed way of the vniuersall Church, we honored with greater reuerence as well the Britons, as the Scottes. But after we had well proued and tryed the Britons to syuarue from the same, we yet iudged the Scottes for beteer men. Mary now we haue lerned by Bishop Dagamus, comming to this before mentioned Island, and we doe vnderstand by the Abbot Columban of Fraunce, that the Scottes do nothing differ from the
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CHVRCH OF ENGLANDE. 173 Lib. 2.

Britons in their conuersation. For Bishop Dagamus coming to vs, would not only not eate vwith vs, but not so much as eate his meate in that house vwhere vve vvete, &c. Thus Laurence, with the other Bishops, sent also letters worthie and meete for his degree, to the Briton priestes. With which letters he carefully sought and earnestlie laboured, to confirme and strengthen them in the Catholike vnitie: but how much he hath auailed therein, these present daies do now well declare.

About this time, came Mellitus bishop of London to Rome, there to talke and take counsell with the Apostolike Pope Boniface, for necessarie causes of the English Church. And when as this right reuerend Pope, had called a Sinode of the Bishops of Italy, to appointe some order, as concerning the life of monkes, and their quiet state, Mellitus himselfe sate amongst them, the 8. yeare of the raigne of Phocas the Emperour, the 13. Indiction, and the 27. day of February, that what thinges so euer were there regularly decreed he also subscribing therunto, might confirme them with his authority, and returning to Britanny might bringe them with him to the English Church, as precepts and rules to be kept, and obserued. As also beside these rules, certaine Epistles which the same Bishop of Rome wrote, and directed to the derely beloued in Christ, Archbishop Laurence, and all the clergy and with other letters which he wrote likewise to King Ethelbert, and all the Englishmen. This is the same Boniface which was the 4. Bishop of Rome after S. Gregory. Who by earnest suit obtained a temple of the Emperour Phocas for the Christians. Which temple of auncient time, was euer called by a

*Mellitus
the first
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don tra-
uailing to
the Pope
for instru-
ctions,
&c.*

*This
Church
standeth in
Rome at
this daie
and is cal-
led S. Ma-
ria rotun-
da.*

by a Greke name Pantheon, as much to saie, the temple of all Goddes. Out of which temple this Boniface casting forth all filthines, and purging hir cleane, made a Church therof in the honour of our Ladie the blessed mother of almighty God, and all the holy martyres of Christ, that the number of diuels being shut out from thence, the blessed companie of Saintes might there haue a perpetuall memorie.

How When the Kinges Ethelbert and Sabareth were deade, their successours brought vp againe idolatrie. Whereupon Mellitus and Iustus depart out of Britannie.

THE V. CHAPTER.

An. 613.

*The first
English
kinges of
Britanny.
Sussex and
Hampshire.*

*The west
countie
Suffolck,
Norfolck
and Can-
bridg
shire.*

IN the yeare of the Incarnation of our Lorde 613. (which was the 21. after that bishop Austen, & his companie were sent to the English nation to preache) Ethelbert King of kint after his temporall raigne, which he had kept most gloriously the space of 56. yeares, entred into the eternall blisse of the kingdome of heaven. Who was the third king of the Englishmen, & reigned ouer all the South prouinces, which are separated from the North by the flood Humber, and the borders adioyning thereunto. But he was the first of all the kinges that entred into the kingdome of heaven. For the first English king, was Elli king of the South Saxons. The second Celin king of the West Saxons, whom they called Cewlin. The third, as we haue said, was Ethelbert king of kent. After him the fourth was Reduallt king of the Este English. Who while king Ethelbert yet liued, was chiefe gouerner of his countie, and realme vnder him. The fifth was Edwine, kinge of Northumberland, that is, king of all the inhabitants

CHVRCH OF ENGLANDE. 173 Lib. 2.

bitants about the north parte of the flood Hum-
ber. This king being a prince of greater powre
then all other that ruled in Britanie, reigned both
ouer the Englishmen, and Britons also, except
the people of kent, and added moreouer to the
English dominions and kingdome, the Briton
Ilandes called Meuanie, which lie betwixt Ire-
land and Britannie. The sixth was Oswald king
also of Northumberland a most Christian prince.
Whose dominions were as large. The seventh
was Oswy his brother, keping the kingdome al-
most within equall boundes for a certaine time.
But after, he conquered for the most part the Pi-
ctes and Scottes which dwelled in the North
quarters of Britanny, and made them tributarie.
But we will speake of that hereafter.

King Ethelbert died the 24. day of February,
the one & twentie yere, after that he had recei-
ued the faith, and is laide in S. Martns porch,
within the Church of the blessed Apostels Peter
and Paul, where also Queene Bertha is buried.
Which king beside other his deedes that he bou-
tifully bestowed vpon his subiectes, gaue and ap-
pointed them by the counsel of wise men, certai-
ne lawes and iudicial decrees according to the ex-
ample of the Romans: which being written in the
English tongue, are kept of them vntill this day
and practised as occasion serueth. In which his
lawes and decrees he first and chiefly ordeined,
what amends he ought to make, which had by
these taken away any thinge from the Churches,
bishops, or other orders. Wherein the king
provided a safegard, and surtie for them, whom,
and whose doctrine he had now receiued.
This Ethelbert was the sonne of Irmirike,
whose

whose father was Osta, and Ostaes father Orrich, called also Oiske. Of whom the kinges of kent are wont to be called Oiskinges. This Orriches fathers name was Hengist, who with this Oiske being sent for of Vortiger, first entred into Britannie, as I haue shewed before.

But after the death of Ethelbert, when Ead-bald his sonne had taken on him the rule of the realme, he greatly hindered, and dammified there the younge springes and tender encreases of the church. For he would not only not accept and maintaine the faith of Christ, but he was also polluted and defiled with such a fornication, as the Apostle witnesseth neuer to haue bene heard of amongst the gentils, which is, that he had married his fathers wife. With which two heynouse factes he gaue occasion to his subiectes to returne to their former fil he and vomit, which vnder his fathers raigne, ether for fauour or feare of the king had yelded to the lawes of Christian faith and chastitie. But the scourge of God, and vengeance from heauen wanted not, to the punishing and correcting of this vnfaithfull kinge. For he was often plagued with frensy of minde, and with the raging furie of an vncleane spirite.

Now besides all this, the death also of king Sabareth, king of the Este Saxons, much encreased the trouble, and persecution of the church, who departing hence to the euerlasting kingdome of heauen, left his three sonnes (remaining yet paynims) heyres of his temporall kingdome in earth. After the death of their father they begā straightwaie & openlie to folowe idolatrie, which while their father liued, they seemed somewhat to haue relented: geuing also free licence to all their sub-

iects

jects to worship idols. These princes on a certaine time when they saw the bishop in the church, after he had celebrated the solenities of masse geuing the people the sacrament, being puffed vp with barbarouse, and rude folie, saide (as the common reporte is) thus vnto him.

*The people
do commun-
icas at
Masse.*

Why doest thou not geue vs also some of that white bread, which thou didest geue our father Saba (for so they were wont to call their father Sabareth) & which thou doest not yet cease to geue the people in the church? To whō he answered. Yf yee will be washed in that holosome font, wherein your father was, yee may likewise eate of this blessed breade; whereof he was partaker. But if yee contemne the lauatorie of life, yee can in no wise taste the breade of life. We will not said they enter into this font of water, for we knowe we haue no neede thereof. But yet neuertheles we will eate of that breade. And when they had ben often and earnestly warned of the bishop, that it could not be, that without holy purging, and clensing by baptisme, any man might communicat of this most holie oblation, they at last in their furie and rage, said to the bishop: well if thou wilt not consent to vs in so smale a matter as we aske of thee, thou shalt not hensforth abide in our prouince and dominions. And straight way they expelled him, commaunding him, and all his companie to departe their realme.

*The blessed
Sacrament
bread of
life.*

He being expelled thence, went into kent, to talke there with Laurence, and Iustus his fellow bishops, what where best to be done in this case. And by common content it was concluded, that better it were for them all, to returne into their countries, and there to serue God with a free

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178 THE HISTORIE OF THE

minde, and quiet conscience, then to abide with those barbarous me, or liue amōgest such rebels of the faith, without ether fruit or profit. Therefore Mellitus, and Iustus departed first, and came to the coastes of Fraunce, purposing there to expect, and attende for the issue of these matters. So shortly after, these kinges, which had driuen them this preacher of truth, from sel freelie to idolatrie & worshipping of diuels: but yet not without the vègeance of God, for on a time, waging battaile against the Genissans, they with their whole army were slayne. But although the authors of this mischeefe were thus destroyed, yet could not the common people orce stirred to naughtines, be amended, and reuoked to the simplicitie of faith, and charitie which is in Christ.

How Laurence chastened by S. Peter, conuerted king Edwald to Christe, who immediatly after called back Mellitus and Iustus to preache.

THE VI. CHAPTER.

Vhen Laurence was now ready to forsake Britannie, and goe after Mellitus and Iustus, he commaunded the night before he went, his bed to be brought forth, and layed in S. Peter, & Paules church, of which church we haue oftentimes already spoken. Where (after manie his prayers, and teares powred out vnto God for the state of the church) laying his body to rest, and sleeping in his bedde, the blessed Apostle S. Peter appeared to him: who scourging him with sharp stripes a greate while in the clole and secret
and

CHVRCH OF ENGLANDE. 179 Lib. 24

night, challenged him with Apostolical auctoritie and asked him, why he would forsake the flocke, which he himselfe had committed vnto him? And to what sheepeherd, running now away, he would leaue the sheepe of Iesus Christ beset in the middelt of so many wolves. Hast thou, quoth he, forgott myne example, who for the litle ones of Christ, which he commended to me, in witness and token of his loue, did suffer fetters, stripes, enprisoninges, afflictions, and at the laste death it selfe, yea the death of the crosse, by infidels, and the enemies of Christ, that I might be crowned with him?

By these stripes of Saint Peters, and with these his exhortations, Lawrence the seruant of Iesus Christ being styrred vp, and encouraged, came boldly to the king erly in the morning, & loosing his garmēt, shewed him how sore he was beaten, & how pittifully his flesh was torn. The king amazed therat, meruailed much with himselfe. And enquired who durst be so bold as to whyp and scourge such a man, as this Lawrence was. But as sone as he had heard, that for his owne heallthes sake and saluation, this byshop had suffred so greueouse beatinges, yea and that of the Apostle of Christ, he feared much. And afterward abandoning all worship and honour of Idols, renouncing also his vnlawfull mariage, he embraced the faith of Christ, and being baptised, endeouored to keepe and maintayne the state of the church in all pointes to his vttermost power.

Moreouer he sent into Fraunce, and called home Mellitus and Iustus, commaunding them to returne to their churches, and freely to instruct their flock. Thus the yeare after their departure

they returned agayne, Iustus, to Rochester, where he was bishop, but as for Mellitus the Londoners would not receaue him, although he was their bishop, chosing rather, to obey idolatrouse bishops, then him. And truly king Edbald was not a Prince of so greate power and strenght as was his father, that he might restore this byshopp to his church, not withstanding the paynim Londoners resistance, but for his owne part, and all his subiectes, from the day that he was conuerted to our Lord, he submitted himselfe to the precepts of God. Moreouer he buylt a chappell in the honour of our Ladie the blessed mother of God, within the monasterie of Saynt Peter, head of the Apostles, which chappell Mellitus the Archebishop consecrated.

*How Bishop Mellitus quenched with his
prayer, the fire burning the citie
of Canterbury.*

THE VII. CHAPTER.

FOr in the raygne of this king Edbald, the holie Archebishop Laurence departing hence to the kyngdome of heauen and being buried, the seuenth day of Februarie, in the church and monasterie of Saynt Peter the Apostle, fast by his predeceffour Austin, Mellitus who was byshopp of London, sate in the See of Canterbury church, the third Archebishopp after Saynt Austin: when as Iustus was yet a lyue, and Bishop of Rochester. Which two Prelates, because they did rule, and gouerne the English church with

CHVRCH OF ENGLAND. 181 Lib. 3.

with greate labour and diligence, receiued eftfoones exhortatiue epistles from Boniface, Byshop of the Roman and Apostolike see. Who after *Deus dedit* (otherwise called Theodatus) gouerned the church in the yeare of our Lord 618. *An. 618.* Mellitus was often troubled with infirmities of bodie, and much greened with the gowte, yet notwithstanding euer hole and sounde of minde. Who passing ouer speedely all earthly thinges, hyed him fast to the blysse of heauen, euer to be beleued, euer to be wyshed for, and euer to be sought for. He was also noble by byrth, but much more noble for the excellencie of his mynde. I will reherse one token of his vertue by which a man maye easelie gesse the rest.

When vppon a certaine time the citie of Cantebury was by negligence set one fyre, & begā to waste and consume away by much increasēg of the flames, so that no helpe of man, no casting of water theron, was able to quenche or stay the same, the greatest parte of the citie being at length almost burnt, and the furiouslye flashe extending them selues euen to the Byshops place, this good bishop seing mans helpe now to fayle, and trusting onlie in the ayde and succour of almyghty God, commaunded that he might be carried out of his house and set against these fierce flames of fire, percing and flyeng all rounde about.

Now where the greatest rage of this burning was there was the place of martyrdom of the 4. holie crowned Saintes. Whan then the Bishop by his seruants was brought forth, and set in this place, here he began with prayer (sicke as he was) to driue away the perill of the fire: which the stout

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182 THE HISTORIE OF THE

Strength of stronge men with much labour could not before bring to passe. And beholde the winde that blew from the South, wherby this fire was first kendled & blasted abroad (now sodenly bent aguinſt the South) first tempered his blastes, for feare of hurting the places right ouer in the other side, and after quite quenching the flames, ceasing, and exstinguishing the fire, made all calme & well againe. And truly this good man of God, which did feruently alway burne with the fire of inward charity, and was wont with his often prayers, and holie exhortations to driue from himſelfe, and all his, the daunger of ghostly tentations, and trouble by sprites of the ayre, might now iustly preuaile aguinſt the winde, and easely cease these temporall flames, and obtaine that they should nether hurte him, nor his: who after he had ruled the Church five yeares, deceased hence to heauen, in the raigne of king Edbald, and is buried with his predeceſſours in the oft mentioned monasterie, and Church of Saynt Peter, the yeare of our Lord 624. and the 22. daie of Februarie.

*At the
Augusti-
nes in Can-
terbury.*

*How Pope Boniface sent Iustus, Mellitus successor, a
palle, and an Epistle.*

THE VIII. CHAPTER.

TO whom Iustus succeeded immediatly in the Bishoprike, who was Bishop of Rotcheſter. Ouere which Church he appointed for him Romanus, and consecrated him Bishop. For now had Iustus receiued authoritie to ordeine Bishops,
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CHVRCH OF ENGLAND. 183 Lib 2.

from the high Bishop Boniface, successeur of ^{Am. bonif. from some to make Bishops.} Deusdedit, as we said before. The forme of which authority, is as followeth. To our dereft beloued brother Iustus, Boniface sendeth greating. How pioussie, and how earnestly you haue, dere brother, laboured for the Gospell of Christ, not only the tenour of your Epistle directed vnto vs, but also the perfection, and end of your doinges, haue well and fully declared. For almighty God hath not forsaken either the glorie of his name, or the fruite of your labour, himselfe hauing faithfully promised the preachers of his Gospell, saying: *Behold I am with you alwayes, euen vnto the end of* ^{Math. 28.} *the worlde*. Which thing especially his clemencie hath shewed in this your ministerie, opening the hartes of the gentiles, to receiue the singular ministerie of your preaching. For he hath made most honorable, the state of your dignitie by his grace and goodnes, while that himselfe hath prepared you so fertill fruites, vsing most prouidently his talentes committed to you, geuing you this gifte, that you may now assigne and shew whole countries plentifully multiplied in the faith by you. And this is geuen you in recompence, because you persisted continually in this ministerie of preaching appointed to you, looking with lawdable patience, for the redemption of that people, to whom you were sent, and that they might get some good by your merites, and labour: whose saluation is now begonne as our Lord witnesse h saying: *He that shall stand, and perseuere to the end,* ^{Math. 10.} *he it is that shalbe saued*. Ye are therefore laued by the hope of patience, and by the vertue of longe suffering, so that now the hartes of infidels being purged, and healed from their naturall, and su-

314 THE HISTORY OF THE

perfitiousse difeafe, may receiue the mercy of theire Sauour.

For after we had read the letters of our dere son king Adelwald, we vnderftode with what greate learning, and inftitution of holy fcripture, you haue brought him to the beleefe of the vndouted faith, and truely conuerted him to Chrift. Whereupon we prefuming and putting fure affaunce in the greate mercie of God, doe hope and beleeuẽ, that not only king Adelwaldes fubieftes, but alfo all the next dwellers & inhabitaunts about him, fhall receiue by your preaching, perfect faluation and life euerlafting, to the entent that as it is written: *the reward of your perfite and ended worke, be geuen you from our Lord, the geuer of all good thinges*, and at that length the vniuerfall confeffion of all nations, receiuing the veritie of Chriftian faith, may manifeltly declare, *that their founde hath gone forth euer all the earth, and their wordes euen to the vitermoft partes of all the world*. Wherefore of our bountifulnes we haue ſent you by the bearers of our preſent letters a palle, which we geue you licence to uſe only in the celebration of the moſt holy miſteries: graunting you moreouer by the grace, and mercy of our Lord, the ordeining of Biſhops, when occaſion ſhall require, for ſo the goſpell of Chriſt by the preaching of many, may the better beſpred ouer all nations, that be not yet conuerted.

Let therefore your brotherly charity keepe with a pure minde, and ſincere intention this authority, which it hath now receiued by the bountifulnes of the ſee Apoſtolique. In remembrance and token whereof you ſhall here receiue, to your vſe as prelat there, this Robe which we ſend you.

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It remaineth that calling continually for the mercie, and grace of our Lord, you endeouour to be such a man, as may vse the rewarde of this our graunted, and geuen authority worthelie, and not to any daunger, or losse of soules: but rather that you may be able to shew, & present the same hereafter, before the iudgemēt seate of the highest, and most assured iudge to come, with the gaine of many soules to God. Who keepe and preserue you alwaies in health, most derely beloued brother.

Of the raigne of king Edwine: and how Paulinus coming thither to preache the gospell, first baptised his daughter in the Christian faith, and others with her.

THE IX. CHAPTER.

ABout this time the people also of Northumberland (that is, the Englishmen which dwelled towarde the Northside of the floodde Humber) receiued together with their king Edwine, the worde of faith, by the preaching of Paulinus, of whom I haue somewhat spoken aboue. To which king in a happy houre of receiving the faith was graunted, both possibility of the kingdome of heauen, & also greater poure by the increase of his kingdome on earth. For he had subdued all the coastes of Britannie, whersoever any prouinces of Englishmen or Britons were inhabited: which thing no one king of the Englishmen had done before him. Moreover he added (as we haue shewed before) the Meuiian Iles to the English kingdome. Of which Iles the first that *Hebrides Insule.*

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186 THE HISTORIE OF THE

is nereft and South, and in fituation large, and for the plentifulnes of corne more fertile, hath dwelling fome for the number of 960. families after the eftimate of Englifhmen. The feconde hath fpace of grounde but for 300. tenements, or fomewhat more. Now the occafion that thefe people came to the faith, was this.

The aforenamed king Edwine, was ioyned in affinity to the kinge of kent, by the mariage of Ladie Edelburge, otherwife called Tate, daughter to king Ethelbert. Which Ladie when king Edwine wooed, fending thether his Embaffadours, anfwer was geuen by her brother Edbald then king of kent, that it was not lawfull for a Chriftian woman and virgin, to be married, or efpoufed to a paynime, lefte the faith and facrament of the king of heauen, might be profaned by the companie of fuch a king, as knew not the true worfhip of God. Which anfwere when the Embaffadours brought backe to kinge Edwine he promifed, that in any cafe he would doe nothing that fhould be contrarie to the Chriftian faith, which this virgin profefled, but rather permit, that ſhe with all the men and women, priettes or feruants which came with her, ſhould keepe and obferue after the Chriftians maner, their faith & cuftomes of their religion. Neither did he denie, but that himfelfe alfo would receaue the ſame religion, ſo that after the examination of wife men, it were founde more holie then his, and meeter for God. Then vpon thefe conditions this virgin was promifed, & alfo ſent vnto kinge Edwine. And according to the appointment made, the man of God Paulinus was ordained Biſhop, & choſen to goe with her, to confirme her, and her companie: who that

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CHVRCH OF ENGLAND. 187 Lib. 2.

that they might not be polluted with the felowship of painimes, he cōfirmed by his dailie exhortatiōs, and ministring the blessed Sacrament vnto them.

This Paulinus was made bishop by Iustus the Archbishop of Canterbury about the 21. daie of Iulie, in the yeare of our Lord 625. Being ordained he is directed in company with the aboue mentioned virgin vnto king Edwine, as if he had bene her bodely compaignion: but the vertuous bishop, entended wholly in his harte nought els then to call that countrie, to which he went, to the acknowledging of the truth, that according to the saying of the Apostle, *he might exhibit, and present it as a chaste virgin to the true and only spouse, which is Christ.* When he was new come into this countrie, with the helpe and aide of God, he laboured earnestly to keepe them, which came with him, from falling from their faith, and sought also how he might possibly conuert by preaching some of those painims to faith, and grace. But as the Apostle saith, although he long laboured in preaching the word of our Lord vnto them, yet *the God of this world blinded the hartes of those infidels,* that the light of the gospell, and the glorie of Christ, could not shine before them. An. 625. 2. Cor. 11. 2. Cor. 4.

The yeare following, there came into this countrie a desperate ruffian named Ewmere, sent thither by Euichelme kinge of the west Saxons, who entending to dispatche king Edwine both of his kingdome, and of his life, brought priuely vnder his garment a double egged short sword, dipped in poyson to this purpose, that if the stroke of the sworde were not forceable enough to kill the king out of hand, yet it might be helpt forward with the infection of the poison. He came ther-

therfore on Easter Sondag vnto the king who lay at the riuer Deruent, where the courte was. He entred thereinto the palace as an embassadour, which had an earnest message from his prince, and when with craftie speache he had a litle made the prince attent to his fained embassaye, he stepte forth sodenly, and drawing his sword from vnder his garment, flew to the kinge. Which when Lilla, the kinges most faithfull seruant saw, and hauing no buckler readie at hande, wherewith he might defend the king from present death, he stept straightway with his owne bodie betwene the kinge, and the stroke. But this murderer strooke his sword so farre, and fiercely into them both, that through the bodie of this seruant now flaine outright, he greuously wounded the king himselfe. Which when he had donne, being straightway beset with the weapons of the kinges garde, euen in that tumult also, with the same bloody sword, he slewe another whose name was Fordhere.

Now it happened, that the same night of holy Ester Sondag, the Queene brought forth, and was deliuered of a daughter, whose name was Eanfled. For the which childe when the king in presence of the bishop Pauline gaue thanks to his Goddes: the bishop contrarie wise began to praise, and geue thanks to our Lord Christ, and said certainly to the kinge, that he had obtained of Christ by his prayers, that the Queene might be deliuered safely, and without greate griefe: with which his wordes the king being much delighted, promised that he would renounce all idols, and euer after serue Christ, if so be that Christe would now graunte him his life and health, and
victorie

victorie also in his warres, which he purposed to
 haue against this king Euichelme, who had sent
 in such sorte this Ruffian, and manqueller, that
 had wounded him. And in pledge of perfourming
 this his promise, he assigned and graunted to bil-
 hop Paulinus this his daughter, to be Christened,
 who was the first baptised of all the Northum-
 berlandes, with twelue other of the kinges fami-
 lie vpon Whitsonday following. At which time
 the king also being recouered of his wounde, that
 he had lately receiued, made an army, and marched
 forth against the West Saxons, at which battaile
 he slew, or els tooke prisonners, all them whom
 he vnderstoode to haue conspired to his death.

*The first
 (christen-
 ing of
 English-
 men in
 Northum-
 berland.*

So retourning home to his countrie victour,
 and conquerour, yet would he not by and by, or
 without farder counsel receiue the Christian faith:
 although truly he worshipped not idols from that
 day, that he promised he would serue Christe, but
 sought euer after diligently of the right reuerend
 father Paulinus the reason, and trade of faith, and
 conferred with his counsellors and nobles, whom
 he knew to be wisest, what were best, as they
 thought, to be done in these matters. And moreo-
 ver (as he was by nature a very wise man) sitting
 oftentimes alone, for a great space, in much si-
 lence of our ward voice, but in his inward thought
 discoursing with himselfe, he discusse, and deba-
 ted in his minde diuersly, what he should doe in
 this case, and what religion were best for to be
 followed.

*How Pope Boniface exhorted this King With his letters
to the faith.*

THE X. CHAPTER.

ANd beholde in the middest of these cogitations, he happely received from Boniface bishop of the see Apostolique letters exhorting him to the faith. The copie of which is such : To the most puissant Prince Edwine king of the Englishmen Boniface Bishop, and seruant to them that serue God. Although the high secret powre of Gods diuinitie cannot be exprest by wordes or speeche of man (for it consisteth by the greatness therof, of so vnpeakeable, and so vnserchable an eternity, that no force nor strength of wit is able to comprise or compasse, how great it is) yet for as much as the goodnes of God, opening the gates of our hartes to the knowlege of him selfe, doth mercifully powre into mens mindes by secret inspiration, such thinges as he will shalbe spoken of him selfe : we haue thought good, to extende our priestly care and duetie, in vterring vnto you the riche store of our Christian beliefe, that bringing likewise vnto your vnderstanding, the gospell of Christ, which he commaunded to be preached to all nations, we might bring vnto you the cup of life and saluation. The goodnes therfore of the highest maiesty of God (who with his only worde, and commaundement bath made, and created all thinges, the heauen, the earthe, the sea, and all that in them is, setting a decent order wherin they should consist) by the counsell of his coeternall worde, and the vnice of the holie Ghost,

*A letter of
Pope Boniface to
king Edwine
exhorting
him to the
faith.*

Math. 28.

*Genes. 1.
C. 2.*

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CHVRCH OF ENGLANDE. 191 Lib. 2.

Ghōst, made man of a peece of earth, to his owne image and liknes, and gaue him moreouer such a prerogatiue of excellencie, that he preferred him and set him ruler ouer all his other creatures, assuring him beside of an euerlasting perpetuity, so that he kept the bounde of his commaundements.

This God the father, the sonne, and the holie Ghōst, which is the inseparable Trinity, all mankind from the East to the west worshipping with holsome confession, and adoreth with a firme faith, as the creator of all thinges and their maker. To which God, euen the high honours of Empire, and the puissant powres on earth are lowly subiecte, because by his only ordenance and disposing, all kingdomes be geuen and graunted. Whose mercifull goodnes encreasing alwaies, and ayding eche of his creatures, hath vouchesafed most merueiloussie, to enkindle with the heate and seruour of the holie Ghōst, the cold hartes of those nations which inhabit the vttermost partes of the earth, that they also might knowe him, and belieue in him. For we thinke your highnes hath fully heard, and vnderstood, by this time (the countrie lying so neere) how our Redemer of his mercy hath wrought wonderfully in the illuminating of the most excellent Prince our deere sonne, kinge Audubald, and all his subiectes, and we with a certaine long looking of heavenly hope, trust, that the like miracle and gratioule giste, shalbe geuen from God aboue also to you, especially wheras we vnderstande the Soueraigne Ladie your wife (who is a parte of your bodie) to be illuminated with the hope of eternall life, by the regeneration of holie baptisme.

Wher-

Wherefore we haue thought it good to exhort you in these our present letters, most earnestly, and with all affection of inward charitie, that abandoning all idols, detesting the worship and honour of them, forsaking the fond foolishnes of your Godds temples, and despising the deceitfull, entisementes of your false sooth-sayinges, ou wyl now beleue in God the Father Almightye, and in his sonne Iesus-Christe, and in the holie ghoste: that so beleuing, you may be absolved, & loosed by the working powre of this blessed, and inseparable Trinitie, from the bondes and captiuitie of the diuell, and hereafter be made partaker of lyfe euerlastinge.

Now if you long to knowe in how great fault, and offence they are, which worship idols, and embrace the wicked superstition of them, the examples of their destroying and perdition (which are esteemed as Gods) can sufficiently informe you, of whom king Dauid in his psalmes sayth thus: *All the goddes of the gentyles are dyuels, but our Lorde hath made the heauens.* And agayn. *They haue eyes, and see not: they haue eares, and heare not: they haue noses, and smell not: they haue handes, and feelee not: they haue feete and walke not.* Therefore al such are made like vnto them, as put any hope or confidence in them. For how can they haue verue or powre to helpe anie man, which are made of a corruptible matter, and wrought by the handes of your inferiours, and subiectes? And how could they get any abilitie to hurt, or helpe, wheras mans art and crafte only, hath applyed a deadlie similitude, and lykenes of a bodie to them? who (were they not moued by you) the selues, could neuer wagge nor walke, but lyke a stone let fast in one place,
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CHVRCH OF ENGLANDE. 193 Lib. 2.

So are they buylded vpp,, hauing no vnderstan-
ding in the worlde, but be dull with insensiblen-
nes it selfe, and starcke deade. Therefore we can
not by any discretion and iudgement finde out,
vppon what blindnes, and deceite of minde, your
worship, and obey those Godes, to whom your
owne selues haue geuen the image, and represen-
tation of a bodie.

Yt behoueth you then ; to receiue now the
signe of that holie crosse, by which mankinde
was redeemed, and execrating all dangerous de-
ceites of the diuel, shake from your hart his sub-
tilitie and guyle, who euer maliceth, and enuy-
eth at the workes of Godes goodnes. Yt beho-
ueth you also, to set handes on these Godes, which
hetherto you haue made your selfe of one metal or
other. You must, I say, teare then, rent them, and
bruise them to peeces. For the verie dissoluing &
breaking of them, that neuer had lyuely spirit, or
breath in them, nor could not by any meanes take
of their makers sense and feeling, the breaking, I
say, of them shall plainly shew you, that in deede
it was nothing at al, which you haue hitherto so
reuerentlie worshipped, whereas you are your selfe
far better, then they be: for you haue receiued of
our Lorde a liuely spirit, and Almighty God
hath brought you, although by manie ages, and
diuers degrees and kindreds, from the stocke of
the first man Adam, whom God himselfe made,
and gaue life vnto.

Come you, therefore to the acknowledging of
him, who hath created you, that hath breathed
into yow the spirit of life, that for your redemp-
tion hath sent his only begotten son who should
take you out of originall sinne, and reward you

alter, with the ioyes of heauen, being now deli-
 uered from the diuels powre, and malice. Receiue
 therfore the wordes of the preachers, and harken
 to the ghospel of God which they shew vnto you:
 that beleeuing (as we haue alreadie sayd) in God
 the father, and in Iesus-Christ his sonne, and in
 the holie Ghost, that blessed, and inseparable
 Trinitie, forsaking all honour and worship of di-
 uels, and expelling from you the earnest entising
 of that poisoned, and your most deceytfull ene-
 mie, you may be borne againe by water, and the
 holie ghost, and by the only helpe, and bounti-
 fulnes of God, dwell with God (in whom you
 shal beleue) in al brightnes of euerlastinge glorie.
 And here we haue sent you the blessing of S. Pe-
 ter, heade of the Apostles, & your good guide, &
 gouernour: that is, a shirte layde with gold, and
 a eloke of the finest sorte we haue from Ancyra.
 Which we beseeche your hyghnes to accept with
 so good a hart and will, as you vnderstande it to
 be sent you from vs.

*How this Pope exhorted the Queene also, that she
 should diligently and earnestly seeke for the kinges
 saluation.*

THE XI. CHAPTER.

THis bishop sent also letters to the Queene.
 And the transcript of that epistle, which this
 holie and Apostolike Pope Boniface directed from
 Rome to Queene Edelburge wyfe to kinge Edwin
 was this. *To the most high and vertuous Princeesse
 Queene Edelburge, his dere daughter, Bishop Boniface
 seruans to them that serue God.*

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CHVRCH OF ENGLANDE 195 Lib. 2.

The bountifulnes of our redeemer by his greate
providence, hath offred mankind (whom by the
shedding of his owne pretiousse bloude, he hath
deliuered from the bonde and captiuitie of the
dyuell) sundry wayes, and manie healpes by
which they might be saue: insinuating by diuers
meanes into the mindes of the gentiles the know-
ledge of his name, that thereby they might be
Christened, and acknowledge their creatour.
Which thinge that it hath ben by the gifte of God
bestowed on your honour, the mysticall regene-
ration of your purifying in baptisme, doth plainly
declare. And truly our hart hath ioyfully reioy-
sed, for this greate benefite of our Lordes bounte-
fulnes to you: who hath vouchsafed to enkindle
a sparke of right religion in you being now con-
uerted to him, that thereby he might after ease-
ly enflame with the loue and knowledge of him
selfe, the harte and mindes, not only of your most
renowmed, and deere husband, but also of all
your subiectes. For we haue learned by the which
came to declare vnto vs the laudable conuer-
sion of our most gracious, and well beloued son kinge
Audubald, that your honour also (after you had
receiued the wonderful sacrament and veritie of
Christian faith) doth st yne & excell in good wor-
kes, and such as be alwayes acceptable in the sight
of God. Therefore let your highnes refraine al-
wayes, and diligentlie keepe your selfe from the
worshipping or idoles, allurement of temples, and
from sond south sayings. And so persisting with a
sure & vnchangeable deuotiō in the loue of your
Redeemer, watch you, and labour, neuer ceasing
to bestow your paines continually to the encrease,
and enlarging of Christian faith.

*Letter of
Popell Boni-
face vnto
Edelburge
Queene of
Northum-
berland.*

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For when as for our fatherly charitie we had enquired somewhat of the state of your derely beloved husband, we vnderstoode that he serued & obeyed so far forth to the abhomination of idolatrie, that he wold not yet shew anie obedience, or geue eare to the voice and counsell of Gods preachers, which newes was vnto vs no smale grieffe, that a parte of your owne bodie, should remaine in this sorte alienated from the knowledge of the highest, and of the inseparable holie Trinitie: wherefore as becometh a father to doe, we haue deferred no longer to send vnto you (our daughter in Christe Iesu) our good counsell and frendly warninge, exhorting you, that whereas you are now your selfe indued with Gods grace, and diuine inspiration, you defer not henceforth to be instant at all times, warning him in season, or out of season, and still calling on him, vntil he also by the helping hande of our Lord, and Saviour Iesus-Christ, may be coupled with you in the number of Christians: that you may so much the better, and with a surer bond of locietie accompanie him, and hold the lawes and rightes of wedlock with him. For it is written: *they shalbe two in one flesh*: and how can it be said, that there is vnitie of conionction betweene you, if your husband by the darknes of detestable errour, shall abide still alienated from the brightnes of your faith? Ceasse not therefore to aske with continuall prayer of the greate mercie, and longe suffringe of our Lorde, the benefite of his illumination and conuersion, that whom the knot of carnall affection hath made now as one bodie, those also the vnitie of faith may preferue in perpetuall societie, after their departure out of this life.

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Gen. 2.

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CHVRCH OF ENGLAND. 197 Lib 2.

Be you then instant, most vertuous daughter,
and with endeuour hasten speedelie to mollesie
the hardnes of his harte with godly remembran-
ces, and diuine precepts. Shew him plainlie how
excellent a misterie it is, that you by beleeuing,
haue your selfe obtained. And how maruailous a
rewarde you shall haue hereafter, bicause you are
now regenerat by baptisme. Enflame his colde
stony harte, with ofte expressing the manyfolde
graces of the holie ghost: that he settinge aside
by such often exhortations this bodelie & earth-
lie worshipping of Idols, the heate and warmeth
of diuine and heauenlie faith may inflame his vn-
derstandinge, that it maye truly appere to be ful-
filled in you, which is spokē in holy scripture. *The* 1. Cor. 7
insidell and vnbeleeuing man, shall be saued by the
faithfull and beleeuing woman. For vnto this end
you haue your selfe receiued fauor, and mercy of
our Lorde, that you should render and yelde vn-
to him as your Redeemer, the multiplied fruyte
of your faith, and other good giftes, which he
hath committed to you. Which thinge that you
may fulfill by the gratiouse helpe of his goodnes,
we cease not to aske with our daylie prayers.

In these therefore our premises, shewing you
the duerie of our fatherly loue and charitie, we ex-
horte you, that hauing the opportunitie of a bea-
rer, you will speedely declare vnto vs those thin-
ges, which the mightie powre of God shal vouch-
safe to worke merueylously by you, in the con-
uersion of your husband, and all your subiectes.
That we (which carefully long, and hartelie loo-
ke for happie newes of the saluation of you, and
all yours) by this your tydings may be comfort-
ed and made glad, and perfectlie knowing the
light

598 THE HISTORY OF THE

and made glad, and perfectly knowing the light and brightnes of Gods fauour and mercie to shyne amongst you, we maye with ioyfull confession geue full and whole thanks to God the geuer of all good thinges, and to blessed S. Peter the cheffest of his Apostles. In the meane time, we haue here sent you the blessing of S. Peter your patrone and heade of the Apostles. That is a looking glasse set in siluer, and a combe of iuory, gilted with golde. Which we praye your goodnes to accept with that benignitie of minde that the same is sent vnto you.

*How king Edwine was prouoked to receiue the faith,
by a vision appearing to him in his bannishment.*

THE XII. CHAPTER.

THus much did Pope Boniface by his letters, for the conuerting of king Edwine, & all his countrie, which king was also much furthered, and almost forced to receaue the faith, and to vnderstand the holesome precepts of Christiã doctrine by an oracle, & vision from heauen. Which the goodnes of God vouchsafed to shew him, while he lay bannished in Kinge Redwaldes courte, King of the east Englishmen. For when bishop Pauline had wel perceued, that the princes haughtry courage, could hardlie be brought to the lowlie humblenes of Christianitie, and that it would with much adoe be bowed and bent to beare the mysterie, and burden of Christs crosse: when he remembred also, how he had now laboured a longe time, both with preaching to the people, and with praying to Gods mercie for the saluation of Kinge Edwine, and all his subiectes;

CHVRCH OF ENGLAND. 199 Lib. 2.

subiectes: at the lenght hauing learned in spirit (for so it is most likeliest to be thought) what vision that was, which had longe before ben shewen from heauen vnto the Kinge, he made no delayes at all, but came speedely to the Kinge, and warned him to fulfill and accomplishe his vowes, which in the vision that had appeared to him he had promised to doe, in case he were deliuered from his present miseries, and restored againe to his raigne, and kingdome. The vision was this.

At what time King Edelfryde Edwines predeceffour, with greuouse pursuing, put Edwine to flight, and made him lie pryuely, and lurke in diuers places of other realmes, for manie yeares space as a bannished man, at the length Edwine came to King Redwald, beseeching him, that he would saue him, and defend his life from the traynes, and earnest serche of this his deadlie ennemie. Who gladly entertained him, and promised to fulfill this his requeste, and petition. But after that King Edelfride had heard say, that Edwine was seene in that prouince, and vnderstood that he liued there, and dwelled familiarlie with all his companie, forthwith he sent his Embassadours to King Redwald, with a great somme of monie, to procure Edwines death but it preuailed nothing. Then sent he the second time, and the thyrd time also, offering greater giftes and more plentifulle, both in gold and syluer, threatening him at the last warres, if his request were not accomplisshed. Then King Redwald ethes dreading the threats, or corrupted with the bribes, graunted his request, and promised that he would put Edwyne to death himselfe, or els yealde him vp to the imballadours.

*A vision by
the which
Edwin the
first Chri-
sten king of
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berland,
was called
to the faith*

Which thing when a certaine faithfull frende of Edwynes had marked and well vnderstoode, he entred incontinent to the chamber where Edwyne purposed to take his rest (for it was now an houre within nyght) and calling him forth, tolde him what the king had promised to doe against him : sayeng in the end thus : I shall therfore (if it so please you) leade you out of this prouince, & bring you into such a place, that nether king Redwald, nor yet king Edelfryde shalbe able to finde you. To whom Edwyne answered in this maner: Sir, I thanke you most hartelie for this your great gentlenes, but yet I can not folowe your counsell herein. For first, I must not breake my promesse, which I haue made to so greate and mightie a Prince as is king Redwald, especially wheras he hath done me no harme, nor wronge, nor hath as yet shewed any hatred, or displeasure towards me. And truly if I must of necessity dye thus, I had rather he should put me to death, then any baser man or person of lesse nobility. Agayne whether I pray you should I now flye, who haue so many yeares, and so long time walked lyke a vagabonde through all prouinces of this yle of Britannie, only to auoyde and eschew myne enemies snares, & assaultes?

Now when this his frend was gone, Edwyne remained without alone, and sytting sadly before the palace, began to be troubled with many stormes, and vexations of thoughts, as a man not knowing what to doe, or whither to goe in this so ruefull case. After he had ben longe vexed with inwarde, and priuie troubles of mynde, burning inwardly with the close fire of secret sorow behold in the great silence, & quiet of midnyght, he sawe
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CHVRCH OF ENGLAND. 201 Lib. 2.

a man vtterly vnknownen to him both for visage and countenance, and also for his aray and apparel, to approche and drawe toward him. Whom because he had espied thus at a blushe, and so strangely delguised, he was not a litle a fraide. The straunger cometh euen vnto him, greteth him, and asketh him, wherfore he sate so sorowful on the stone abroad watching, & all alone at that howre, especially when other men were within at rest, and in their deepe sleepe? Then Edwyne likewise demaunded of him, what he had to doe therewith, if he passed ouer the night within dore, or els without?

To whom this man answered, and said: Thinke yee not but that I know the cause of your heauines, and watch, and also of this your solitarie sittinge with out dores. For I know certainly who yee be, and wherfore you are so sad, and sorowfull, and also what mischiefe you feare shortly shall befall you. But tell me of frindship, what reward would you geue him, that should now rid you quite out of all these sorowes & troubles, and persuade king Redwald, that neither he himselfe should hurte you, nor yealde you vp to your enemies, that they might slaie you? When Edwyne answered, that he would geue all that he possible could to anie such an one for reward of so good a turne, this man added moreouer and said: But what if beside this, he do warrant you, that you shalbe a kinge, and all your enemies vanquished, yea and that in such sorte, that you shall not only excell all your auncient progenitours, but also far passe in powre all the kinges of Englishmen, which haue euer ben in this countrie? Here Edwyne being made more firme, and constant

stant by ofte queſtoining, doubted not to promiſe, that in all pointes, and at all times, he would be answerable with worthie thankfulnes to the man that should bestowe vpon him ſo greate benefites.

Then this man ſpake the third time and ſaid : But tell me againe, what if beſide all this, the ſame man, which ſheweth you now before hand truly, and vnfaignedly, that you ſhall hereafter ſurely, and vndoubtedly haue ſuch and ſo greate benefites, can geue you alſo better counſell, and more profitable for your ſoules health, and ſaluation, then euer any your parentes, & aunceſters heard of, would you then conſent, and obey him, and harken to his whoſome ſayings? Here Edwine promiſed out of hand without any longer delaie, that he would altogether followe his learning and doctri- ne, which both could, and would deliuer him preſentlie from ſo many miſeries, and ſo greate daun- gers as he was in, and exalte him after ward to the raigne and ſouerantie of his countrie : which his anſwere was heard, and taken. Then this man ſtraightway (which had ſo long talked with him) laide his right hande vpon Edwines heade, and ſaid : when theſe thinges therfore ſhall happen hereafter in ſuch ſorte vnto you, remember well this time, and this our talke, and deſſer not at that time to fulfil & accompliſh this, that you do now promeſſe to me. Which being ſaid, by and by he vaniſhed away, to the entent that Ed- wine might vnderſtand and perceaue, that it was no man, but a ghoſte which appeared to him.

Now when this young prince was leſte alone, and ſate there ſolitarily, reioyiſing with himſelfe
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for this gentle consolation, and good comforte, but yet very carefull, and much musing with himselfe, who it should be, or whence he should come which had thus spoken, and talked familiarlie with him, beholde his forsaide frende came againe, and greating him cherfully, arise Edwine (saide he) and come in, let passe this your carke and cares, set your harte at rest, and take your quiet sleape, for the kinges minde is chaunged. Neither doth he purpose now, or intend to doe you any wronge, but rather to defend you, and accomplish his promised faith vnto you. For after he had shewed the Queene in secret that his purpose, which I told you of before, she dehorted him most earnestlie, and withdrew him from so euill, and so deadly an intention, saying: that it was in no wise mete for such a king, of so great power, and honour, as he was, to sell his best, and derest frend (being now brought into straigh-tes and miserie) for a litle gold: Nor that he should breake his faith, and promise, which ought to be more esteemed then all treasures, or not abide by his word, for the couetousnes and loue of a litle monie.

But to be short the king did euē as his Ladie had counsellled him to doe. For he not only not betrayed, and yelded to the Embassadours this banished man Edwine, but holpe him rather to the kingdome. For as soone as these Embassadours werethus with deniall departed home, he gathered incontinently a mightie armie to conquire King Edelfrede, whom he slewe without difficultie (because he marched forth against him hastily and with a weake and vnordered hoste) in the borders of the Marshland men, at the
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204 THE HISTORIE OF THE

Este side of the riuer called Idle. For in deede king Edelfride had not time, and space enough graunted him to gather all his forces together, and to ioyne his powre with well disposing his hoste, and souldiers in order. In this skirmishe Renier king Redwalds sonne was slaine: and thus Edwin, according to the oracle which he had receiued, not only auoided the daunger of his most deadly enemie, but also by his death, succeeded in the honor of his Souerainty, and kingdome.

Now therfore to returne againe vnto my purpose, though Bishop Pauline seriously preached the word of God, yet king Edwine slacked and lingered to belecue him, vsing yet for a certaine space, at diuers competent houres to sitte solitarie (as I haue said before) and diligently to compte with himselfe, what were best to be donne, and what religion was best to be followed. At which solitary meditation of the prince, this good and godlie bishoppe Pauline entred on a daie into the palace, and cominge to the kinge, laied his right hand on his heade and asked him, whether he remembered that signe, or no? The king sodenly trembled therat for feare, and when he would haue fallen downe at Paulinus feet, the bishoppe lifted him vp, and spake after a familiar sorte, thus vnto him.

Behold, o Soueraigne Prince by the bountifulnes and powre of our Lord and God, you haue escaped the hande and vengeance of your most hated, and dreadfull enemie. Behold also, by his most gratiouse goodnes, you haue obtained the Soueraintie of raigne, and rule of the kingdome. Remember now therfore the third thinge, which you promised him, and desfer no longer to per-
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CHVRCH OF ENGLANDE. 205 Lib. 2.

forme, and accomplishe the same, by receauing his faith, and keeping his commaundements, who hath deliuered you from your temporall aduersities, and exalted you to the honour, and maiesty of a king. Whose holy will if you will hereafter obey, and euer more doe his pleasure, which by me he preacheth, and declareth to you, he will also deliuer you from the perpetuall tormentes of hell, and make you partaker with him in heauen of his eternall kingdome, and blisse without end.

What counsell king Edwine had of the nobles and peares of his realme, for the receiuing of the Christian faith: and how one of his Bishops, profaned and brake downe the Idols autlers.

THE XIII. CHAPTER.

WHich worde when the king heard, he answered immediatly, both that he would, and also that he was bounde to receaue this faith, which B. Pauline had preached, and taught. But yet I thinke it good (quoth he) first to confer, and common hereof with my friendes, the nobility, and peares of my realme: that if they shall happellie thinke herein, as I doe, then we may be Christened all together in the founte of life. Whereunto when Bishop Pauline agreed, king Edwine calling the states together, consulted with them, and asked seuerally eche of them, what maner of doctrine this semed to be, which vntill that daie had neuer ben heard of before? And how they liked the honour, and worshipping of this new God, which was preached now amongst them?

To

To whom Bishop Coyfi, the first of all his Bishops answered: May it like your highnes to proue, and trie well what maner of doctrine this is which now is preached vnto vs. But this much shall I surely say, and as I certainly knowe, protest, and confesse vnto you, that the religion which vnto this day we haue euer obserued and kept, hath no vertue, nor goodnes in it at all: for none of your graces subiectes hath ben at any time more earnest, and diligent in worshipping of our Godes then I haue bene: and yet not withstanding manie of them, haue receiued of your graces bounteousnes more ample benefites, then I haue, manie of them more higher dignities, then I haue: and manie of them haue ben better prospered in all they tooke in hande to doe, or sought to gette, then euer I was. But if the Gods could haue done, ought, they would haue rather holpen me, who at all times serued them so duely. Wherefore it remaineth, that if these thinges which be now newlie preached to vs, shalbe founde after good examination, the better, and of more strenght, & stedfastnes, that then without longer delaie we halten to receiue, and embrace them.

To this perswasion, of bishop Coyfi, another of the nobles consenting by and by saide: such seemeth to me, deare Soueraigne, the present life of men here in earth (for the comparilon of our vncertaine time, and dayes to liue) as if a sparowe beaten with winde and wether, should chaunce to flie in at one windowe of the parlour, and flitting there a litle aboute, straight way flie out at another, while your grace is at diner in the presence of your Dukes, Lordes, Capitaines, and high

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CHVRCH OF ENGLANDE. 207 Lib. 2.

high garde. The parloure it selfe being then
pleasaunt, and warme with a softe fire burning in
the midst therof, but all places, and waies abroad
troubled with tempeste, raging stormes, winter
windes, haile, and snowe. Now your grace con-
sidereth, that this sparowe while it was within
the house, felt no smart of tempestuouse winde
or rayne, but after the shorte space of this faire
weather and warme ayre, the poore bird esca-
peth your sight, and returneth from winter to
winter againe. So the life of man appeareth here
in earth, and is to be sene for a season, but what
may, or shall folowe the same, or what hath gone
before it, that surely knowe we not. Therefore
if this newe lerning can enforme vs of anie bet-
ter suertie, my thinkes it is worthie to be fol-
lowed.

Thus or in like manner said the rest of the el-
ders, and the kinges counsellors, no doubt by the
holie inspiration of God himselfe. Only Bishop
Coyfi was not content to rest him here, but mo-
reouer, said that he would note with diligence
this Pauline, and marke what he said of that God,
whom he preached vnto them. Which thing
when he had so donne according to the kinges
will and pleasure, he returned againe, and with a
lowde voice saide. I vnderstood certes longe a
goe, that in verie deede, it was euen nothing
which we worshipped as God, for the more cu-
riously that I sought for the truth in worshipping
our Gods, certainly the farder was I from it, & the
lesse I founde it. But now doe I plainly perceau
and knowe, that in this Paulinus preaching and
teaching, is that truth and veritie, which is able
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to geue vs the greate gites of life, of saluation, and of blisse euerlastinge. Wherfore I counsell, and exhorte you my most Soueraigne and deare Prince, that we may out of hande curse our temples and abandon them, and burne downe with fire our Idolatrous alters, which we haue heretofore erected in vaine, & consecrated without all fruite, and profite.

But that I may be short, and come nere my purpose, the kinge gaue his full, and plaine consent to this holie man, bishop Pauline, willing him to preach the gospell freely, and himselfe renouncing there all Idolatrie, promised that he would receaue, and embrace the faith of Iesus Christ. And demaunding then, of this before said Coisi, bishop of his sacrifices, who should first profane the alters, and destroye the temples of Idols, with all the grates, and barres wherwith they were enuironned? Marry (quoth he) I will. For who may better then I, which once by solishnes worshipped, and highly esteemed them? Therefore to the good example of all other, I will now my selfe through the wisdom of God (who is one only, and true God) geuen vnto me, beate downe, and vterly destroye the abomination of our temples. So forsaking in this wise all superstitious custome, and vaine dreade, he besought the King to graunte him harnesse, and armour, and there with a greate courser, and mighty courageous stalion horse, on which he mounted lustly & with al speede, he rode forth to batter, and beate downe to the grounde the idols. Now it was not lausful for a bishop of the sacrifices, either to weare harnesse and armour, or to ride on other then a mare. But Coyfi made lmale compte thereof, for being

being alreadie well harnessed, and strongly girded with a sword about his loynes, sitting fast on the kinges courser and stronge stalyon, he tooke also in his hand a speare, and so did marche and fet forth against the pernicious idols. Which sight when the people sawe, they thought he had bene madde. Yet he for all that stayed not, but as sone as he approched nere to the tēple, he profaned it, casting thereon the spēare which he held in his hande; and (much reioysing now, bicause he knew the true worship of God) commaunded the companie which wer e there with him, to destroy the temple, to fyre the idolatrous aulters, and, to breake the barres, grates, or whatsoeuer ornamentes were there about. And truly the place where those Idols sometime were, is now to be seene, not far from Yorke at the ryling of the riuer Derwent, and is at this present day called, Gormund in Gaham. In which place, the bishopp Coyfy by holy inspiration of the true God, polluted, and destroyed the aulters of the false Goddess, which himselfe before had solemnly consecrated.

How King Edwine and all his subiectes, were made Christians, and in what place bishop Paulyne baptised them.

THE XIV. CHAPTER.

THen King Edwine, with all the nobilitie of his countrey, and most parte of the commons *The first* receiued Christes faith, and came to the lautory *Christen-* of holie regeneration the xi. yeare of his raygne, *dom of the* which was the yeare of our Lorde 627. and about *En. 627* *Prince in*

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310 THE HISTORY OF THE

the 180. after the entrance of the English men into Britanie. He was Christened at Yorke on Ester Sunday, which was the 12. of Aprill, in S. Peter the apostles church, which in al speede he had set vp of wood, while he was cathechised and instructed there in the faith against his Christening. In this city of Yorke he appointed a Bpshoppes See, for Byshopp Pauline his informer and teacher, at whose request and petition, as sone as himselfe was Christened, he buylt in that same place a greate temple of stone, for an ample and large Cathedrall church, in the midst whereof, he would haue enclosed this his owne propre oratorie, which himselfe had first made of wood while he was instructed in the faith, and before he was yet baptised. Layeng therfore deepe foundations about this his first oratorie, he begā to buyld ther a fayre church foure square. But before the wall therof came to its iust hyghnes, the king was slayne by cruel death, and left that royal worke to be ended and perfected by king Oswald his successor.

Now Pauline from that time 6. yeares after, that is, to the end of king Edwynes raygne, preached the worde of God continuallie (by his good leaue and fauour) through out all that prouince, and they beleued him, & were Christened, who wer preordinated to lyfe euerlasting: amōgest whom was Offride, and Eadfride, king Edwines sonnes, which he had in his bannishment by dame Quenburge daughter to Cearl king of the Marshes. After whom, his other children, which he had by Queene Edilburge, were baptised, as his sonne Edilhune, his daughter Edilfride, and an other of his sonnes called Buskfrea, of which the two first were taken out of this mortall lyfe in their infancie or tender youth, and buried in the church

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CHVRCH OF ENGLANDE 377 Lib.2.

of Yorke. Iffy also Offrides sonne, was Christened likewise, with manie other of the nobilitie, and diuers honorable men. And(as it is reported) then was the seruour of faith and earnest desire of holie baptisme, so greate amongst the people of Northumberland, that on a certaine time, when bishop Pauline came with the kinge, and Queenes maiestie, to the courte, or princes palace at Adregin, he stayed there with them six and thirty dayes, only occupied in catechising and instructing the people in the faith of Christ, and afterward baptising them: in eche of which daies, he did nothing els from morning to eueninge, but instruct them with the word of God, and teach the faith, and saluation in Christ Iesus, to those which flocked thither out of all places and villages therabout. Whom after he had thus informed, and taught, he baptised in the flood Elene, for that was the next water, which he could conuenientlie vse for baptisme. This towne Adregin, in the time of the kinge and after commers, waxed rude, and deserte, and another was built vp for it in a place called Melwin, and this much did bishop Pauline in the * Bernicians prouince.

But in the countrie of the * Deires, where he lay most commonlie with the kinge, he baptised in the flood Suale, which runneth fast by a village adioyned to Cataracte, for as yet there could not be builded oratories, fontes, or places of baptisme, in this newe begon, and late founded Church: But yet was there builde a greate Church in the coast & champion called Downe, where was another of the kinges courtes, and palaces. Which Church the painims that slewe king Edwine, burnt afterward with the whole village.

* In Northumberland.
* In Yorkshire.

In steede of the which palace, the kinges euer after made their mansion place in the countrie called Loides, but the aultar of the before mentioned church escaped the fire, bicause it was made of stone, and is kept to this present day in the monasterie of the right reuerend Abbot, and priest Trunwulfe, standing in the wodde Elmete.

How the prouince of the Este English, receiued the faith of Iesus-Christ.

THE XV. CHAPTER.

NOW had King Edwine (by common reporte) such a zeale, and earnest deuotion toward the Christian faith, that he perswaded Carpwald Kinge Redwalds sonne, and King of the Est English, to leaue off the vaine superstition of idols, & to come with his whole realme and embrace the true faith, and to receaue the sacrament of Christ his church. For his father Kinge Redwald before him was Christened in kent, but alas in vaine, for returning home againe, he was seduced by his wife, and certain other peruerse doctours. And being in such wyse depraued from the sinceritie and purenesse of faith, his end was worse then his beginning. For he would seeme, after the maner of the olde Samaritans to serue both Christ, and his owne false Godes, as he did before: for in one temple he had erected an aultar for the sacrifice of Christ, and an other litle aultar for burnt sacrifices, to his Idols and diuels. Which temple Aldwolfe kinge of that prouince after him (who lyued in this our age) sayd that it dured so vnto his time, and witnessed that he sawe it himselfe in his childhoode.

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CHVRCH OF ENGLAND. 213 Lib 2

Truly this afore-named king Redwald, was a noble prince of byrth, although vile and base in his actes and deedes, for he was King Tityls son, whose fathers name was Woffa, of whom the kinges of the east english men are called Woffinges. But King Carpward not long after he had ben Christened, was slaine by a gentile, and paynim, named Richbert. And from that time three yeares after, the prouince liued in gentilitie, falling from Christian religion, vntill at the last Sibert King Carpwalds brother toke the kingdome, a man in all al pointes learned and most Christian. Who whiles his brother was yet aliue, lyuing bannished in Fraunce, was Christened there, and instructed in the holie mysteries of our faith, of which he went about to make all his realme partaker, as soone as he came vnto the crowne.

Whose good endeouour herein, bishop Felix did most earnestly fauour, and with greate praise applie himsele, who when he came from Burgundy (where he was borne, & toke holie orders) into Britany to Honorius the archebishop & had opened this his desire & godly purpose to him, the Archbishop gladly gaue him licence, & sent him forth to preache the word of God vnto the forsayd Este english. Where certes his zeale and vertuous desire proued not in vayne, for this holie husbandman, and happie tiller of the spirituall filde, found in that nation plentifulnes offruite, and encrease of people that beleueed him. For he brought all that prouince beinge now delyuered by his helpe from their long iniquitie, and unhappines, vnto the faith and workes of iustice, and in the end rewarde of perpetuall blisse, and happines for euer, according to the good abodement of his

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CHVRCH OF ENGLAND. 213 Lib 2

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The countres of Suffolke Norfolk and of Canterbury shires (the called the East English) conueried to the faith.

114 THE HISTORY OF THE

name, which in Lattin is called Felix, and in our English tounge soundeth happie. He was afterward Bishopp in the citie of Dummocke, where when he had ruled the church of Christ 17. yeares in that dignitie, and in that prouince, he ended his life in peace.

How Pauline preached in the prouince of Lindisse, and of the estate of king Edwynes raygne.

THE XVI. CHAPTER.

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B Vt byshop Pauline continued still, and at this time preached the worde of God in the prouince of Lindisse, which is the next toward the South bancke of Humber, bending euen vnto the seas side, where he first conuerted to our Lord the maior of Lincolne, whose name was Blecca, withall his householde. In which citie he buylt a wel wrought church of stone; the rouse whereof eyther for long lacke of reparations, or by the spoyle of enemies, is now cast downe. But the walles thereof stande yet to be seene at this present daye, and yearly some or other miracles are wont to be showen there, to the greate good and comforte of them which faithfully seeke therefore. In this church after Iustus departure vnto Christ, Pauline, consecrated Honorius, Archebishop of Canterbury, as I shall shew more conuenientlie hereafter.

Now as touching the faith, and beleefe of this prouince, a certaine preist, and abbot, a man of good credit, and to be beleueed, whose name is Deda, of the monasterie of Peartan told me, that one of the elders of that couent (as he reported him

him selfe) was baptised with manie other of the people there, at none daye by byshop Pauline in the presence of King Edwine, and in the flood of Trent, nere the citie. Thwolsing acester: which father and elderly man, was wont to describe Paulinus person, saying that he was a taule man, somewhat crooked backt, and blacke of hayre, lene in face, and hauing a hooked & thinne nose, in contenance both dreadful, and reuerend, who had in his chappell one Iames by name, who was a deacon, and an industrious and diligent man, noble certes and of greate fame in Christ, and his church, who liued also euen vnto our time.

In those dayes such was the peace, and tranquillitie through out al Britannie, which way soeuer King Edwines dominions lay, that (as it is yet in a common prouerbe) a weake womā might haue walked with her new borne babe ouer al the yland euen from sea to sea, without any kinde of dommage or daunger. Moreouer this King did so much tender his subiectes, and the welth of the commons, that in most places where he saw fayre clere springes breaking out by the high-ways syde, he enclosed them in quicke fet boures for the refreshing of wayfaring men, hauing by greate brasen basens to bath, or washe in. Which basens eyther for feare of the kinges displeasure no man durst farder touch then to his owne present vse and necessitie, or no man woulde take them away for the loue, and good will they boore to their prince: Who was for the tyme of his raygne so honoured and loued, that triumphing banners, and flagges were borne before him, not in warre only, but also in peace wher-

210 THE HISTORIE OF THE

foeuer he wentabrode , or rode with his garde in progresse about the greate cities, townes , and sberes of his dominions. Yea enen when he passed through the stretes to any place, there was caryed before him that kinde of flag or streemer , which the Romans calle Tufa, and the English men now a Thuuffe.

How kinge Edwyne receaued letters of exhortation from Pope Honorius , who sent therwith a palle to byshop Pauline.

THE XVII. CHAPTER.

AT what time Honorius , Boniface his successor, was bishopp of Rome , and sate in the see Apostolike , when he had vnderstood that the Kinge of Northumberland , and all his subiectes in that countrie , were conuerted to the faith and confession of Christ by Paulinus preaching, he sent the same bishopp Pauline a palle, & letters to King Edwine, exhorting him , and his subiectes , with fatherly loue and charitie, to persist , or rather to goe forward in this true faith which they had now receiued. The tenor of which letters is such. To the most puissant prince and his most vertuous sonne in our Lorde Iesus-Christ Edwine King of the English men, bishop Honorius seruant to them that serue God sendeth greating. So is your Christian loue, and integritie fyred with the flame of faith, to the worshipping of your creator & maker , that it shineth far & wyde & being declared through al the worlde, bringeth forth the fruit of your wel doing. And truly then
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CHVRCH OF ENGLAND. 217 Lib. 2.

you knowe your selfe best to be a king, when after you are taught by the right & true preaching, you beleene in almighty God your king and creator, worshipping him, adoring him, and rendring to him the sincere deuotion of your hart, as far forth as mans weaknes, and poore ability can attaine vnto. For what other thinge, I pray you, are we able to offer vnto our God, then that persisting in good workes, and confessing him to be the maker of mankinde, we worship him, and redily render our vowes, and prayers vnto him? Therefore we exhorthe you (our most derely beloued sonne in our Sauour Christ Iesu) as it is meete for a louing father to doe, that you endeouour all maner of wayes you can, with earnest will, and daily prayer, to hold and kepe this, that the mercy of God hath wrought in you, calling you, and all yours vnto his grace. And so shall he which hath vouchsafed to bring you in this present world from all errour to the knowlege of his only name, prepare for you in the world to come, a mansion place in heauen. Be you therefore often occupied in the reading of S. Gregories workes, who was a man certes of blessed memorie, our good predecessour, and your true preacher, and Apostle. Haue before your eyes continually, the greate zeale of his doctrine, and good affection, which he gladly practised for your soules health and saluation, that by this meanes his vertuous prayer may both increase your kingdom, and also prosper your people. And that in the end he may represent your all, as cleane soules, and without fault, before the throne of almighty God.

Now as concerning these thinges, which your grace desired to be ordained and appointed by vs
for

Confusions from Rome touching the clergy.

218 THE HISTORY OF THE

for your priestes, we haue without all delay prouided the same, and truly the rather for your sincere and vnfaigned faithes sake, which hath ben at diuers times, and by diuers relations, as also now by the bearers of these our presentes, commendable declared vnto vs. We haue therefore with the rest of our rules and orders, sent here two palles, for the two metropolitans of your country, that is, for bishop Honorius, and bishop Pauline. Willing and commaunding, that when one of them is called out of this mortall life to the mercie of God, then shall his mate and fellowe which is yet a liue, subrogate by this our authority, another bishop metropolitane in his place which is deceased, which thinge we doe graunte vnto them, as well for your good affection to vs, and loue to the truth, as also for the distance of places, and of so greate prouinces and countries, as lie betwene Rome and Britannie: and lastly to the intent, that we might in all pointes shew your highnes, how our consent, and agreement is euer more redie at hand, to your deuoute zeale, and earnest desire of Gods glorie. Who keepe your grace alwaies in perfecte health, and prosperity.

How bishop Honorius, who succeeded Iustus in the bishoprike of Canterbury, receiued from Pope Honorius a palle, and letters.

THE XVIII. CHAPTER.

NOW about this time died Archebishop Iustus, the tenth daie of Nouember, and Honorius was chosen in his place. Who comming to Archebishop Pauline to be appointed thereto,

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CHVRCH OF ENGLANDE. 279 Lib. 2.

met him at Lincolne, and there was consecrated, and instituted bishop of Caunterbury. And is now numbred the fift after S. Austin. To whom also Pope Honorius sent a palle with letters, in which he commaunded the verie selfe same thinge, that he wrote before in his epistle to King Edwine. Which is, that whensoever the bishop of Canterbury, or the bishoppe of Yorke were departed this life, then the other which remained a liue, and is yet prelate of the same degree, should haue powre and authority, to ordaine another priest in the Archebishopsrome, which is now deceased, that so it might not to be nedefull alwaies to trauaile, and toile by sea and by land as farre as to Rome, for the institution, and appointing of an Archebishop. The copie of the Popes letters, I thinke not much amisse to be here inserted in our historie,

To Honorius our derely beloued brother, Honorius sendeth greating: Among manie other prerogatiues, and gracious giftes which our mercifull Redemer vouchesafeth to geue to his poore seruants, this doth he also bountiffully graunte vs of his meere liberality and goodnes, that by brotherly comforte and frendlie letters, as it were by an inward looking on our hartes, or an outward beholding of our mutuall visage and countenaunces, we represent, and shew in our selues a certaine loue, accord, and vnity. For which gracious benefit, we render thanks vncessantly vnto his high maiesty, and besech him in most suppliaunte wise, to strenghten and confirme you with his mighty powre continuallie, that you may earnestly labour alwaies in preaching his holie gospel, and profit therein: that

220 THE HISTORIE OF THE

that you may followe the rule, & steppes of your heade and master, blessed S. Gregory: that Christ may sende by you, greater encrease vnto his Church: and lastly that the soules already wonne, and conuerted by you and your predecessours (which hath proceded of the first planting of blessed S. Gregory) may in more ample wise encrease in faith, and prosper in good workes, in the feare of God, and perfect charity. And so I trust the promises of our Lord shall hereafter take place in you, and this his blessed voice call you to eternall

Matth. 11.

Matth. 24

blisse and ioyfulness: *Come vnto me, all you that labour, and trauaile, and I will refresh you.* And againe: *O my good, and faithfull seruant, because thou hast bene faithfull ouer a litle, I will appointe thee ouer-seer to a greate deale, come in, vnto the ioyes of thy Lord and master.* And thus much, derely beloued in the way of exhortation, we haue promised, of the abundance of our charity, and loue towards you.

Now as concerning the priuileges of your Churches, we haue not deferred to graunte you such thinges, as we haue thought meetest for you. Therefore to answer your requestes herein, looke what authority, we in the steede & place of S. Peter heade of the Apostles, haue graunted vnto you, by our expresse commaundement in letters directed to our dere sonne Edwine your kinge, we will you keepe, and obserue the same. Which is: that when one of you is departed this mortall life, the other which is lefte a liue, shall assigne another bishop in the departed Archebishops roome and dignity. And for the better doinge, and ordering herof, we haue sent vnto eche of you a palle, that by the authority of this our commaundement,

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ment, your orderly and due institution, may be acceptable in the sight of Almighty God. Wherin, to condescend and graunte thus much vnto you, we were moued by the longe iourney, and tediousse trauailing by see, and lande from Britannie to Rome, that no hinderance may happen hereafter to your Church, by any pretended occasion any manner of way, but rather that you may farther set forth the faith and deuotion of the people committed to your charge. Almighty God keepe you in good health, most derely beloued brother. Geuen the 11. of Iune in the 34. yeare of the raigne of our most gracious and soueraine Lorde Heraclius Emperour. Also the thirde yeare, of the most happieſt Cesar Heraclius the sonne. The 7. Indiction: the yere of our Lord 633.

How first this Pope Honorius, and after him the elected Bishop Iohn, sent letters to the Scottes for the keeping of Easter, and against Pelagius heresie.

THE XIX. CHAPTER.

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THIS Pope Honorius, sent letters also vnto the Scottes (whom he vnderstoode to erre in the obseruation of the holy time of Easter, as I haue before specified) diligentlie exhorting them, that they would not esteeme or thinke their owne small number, wiser then the Churches of Christ, either auncient, or newly conuerted, which haue ben heretofore, or be now at this present day any where through the whole world, in celebrating any other Easter, then after the common accompte of Easter, and according to the vniforme decrees of all bishops in the world, who haue vpon that

that matter late in Sinodes, and concluded a certain order in generall counsels. To whom also for the amending of the same error, Ihon, Seuerinus successour, who next succeded Honorius, when he was yet but elected, and nominated bishop of Rome, directed letters of greate authority and full of good learning: plainly prouing in them, that Easter Sonday must be compted, and obserued, from the 15. moone, vnto the 21. as it was proued, and allowed by the first Nicene Council.

Moreouer he warned them in the same epistle, to auoide, and escheue, Pelagius heresie, which he vnderstode, did begin to rise, & springe againe amongst them. The beginninge of which epistle was thus: To our derest beloued, and the most vertuous prelates, Thomian, Columban, Chroman, Diman, and Bathan Bishops: Chroman, Herman, Lawstran, Stellan, and Segian Priestes: to Saran, and all other doctours, or Abbotes of Scotland: Hilarie, Archepreste, and keeper of the vacant sea Apostolique, Ihon Deacon, and in the name of God elected, and chosen Bishop of the same holie see: and Ihon, the chiefe Secretarie, and keeper of that sea Apostolike, and Ihon also seruant of God, and Counseller of the same see &c. Your letters which you sent to holie Pope Seuerine, a man worthie of happie and long memorie, haue had as yet no answere made to them, for the matters, which you required, becaule the Popes holines departed this life before your letters were brought hither, which we haue now opened in this vacancie of the holie see, lest the ignorance of so greate a question might haue lasted longe, and bene vndiscussed amongst you.

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CHVRCH OF ENGLANDE. . 223 Lib. 2.

In which letters we haue read, & perceaued, that certaine of your prouince, labouring against the right faith, goe about to renewe an old heresie, refusing very ignorantlie our Ester, in which Christ was offred our true pascall Lambe to God his father, and entending to celebrate the same with the Iewes in the 14. moone &c. By this beginning of their epistle it appeareth plainlie, that at that time this heresie was but a litle before risen in Scotland: And also, that not all the countrie, but certaine of them onlie were infected therewith. Now when these before mentioned prelates of Rome had shewed the customable obseruation of Easter, thus in the same epistle they wrote of the Pelagian heretikes, which were in Scotland.

We vnderstand also by your letters, that the poison of Pelagius heresie beginneth now to springe againe amongst you: which we most earnestlie exhorde, and counsell you vtterlie to forsake, & to prouide that the poysoned infection of so deadlie an heresie, sinke no farder into your mindes, but to labour that you maie vtterlie forget it. For you ought to remembre, how this execrable heresie, hath longe sithens bene condemned, and hath bene abolished, and put out of remembrance, not onlie these two hundred yeares, but is also yet at this present, dailie condemned of vs, with continuall curses, & all they excommunicated which followe the same. We therefore exhorde, and request you, that you suffer not their ashes to be stirred, and blow vp amongst you, whose strength and weapons be burnt and consumed. For what Christian hate is there, which detesteth not to death, and abhorreth this

their prowde intent and wicked wordes, which dare affirme, that a man may liue, and be without sinne, euen of his owrie voluntarie will, and not through the grace of God? And then to consider againe the trueth hereof, it is blasphemie, and extreme foolishnes to say: that a man is without sinne, for he cannot possibly be so, neither euer any was, but only the mediator of God and man, Christ Iesus our Lord, who was verie and true man, conceiued and borne without sinne, foras for other men, they are all borne in originall sinne, and doe beare the witnes, and token of Adams first preuarication, and breaking of Gods commaundement, yea, although they liued without actuall sinne, according to the Prophet, saying:

Psal. 50. Behold, I was conceiued in iniquity, and my mother hath brought me forth in sinne, &c.

How after Kinge Edwines death, bishop Pauline returned to kent, and there toke the Bishoprike of Rorchester.

THE XX. CHAPTER.

WHen King Edwine had most triumphantlie raigned both ouer the English & Britons the space of 17. yeares (in some of which as about the number of 6. yeares, he had himselfe ben subiecte to Christ, and euer looked for his raigne, and kingdome) Cardwell king of the Britons made a rebellion against him, hauing ayde and succour therunto, of Penda a stout man, and of the blood of the Kinges of Marshland, ouer which nation afterward he had by diuers chaunces of fortune,

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CHVRCH OF ENGLAND. 32. Lib. 2

rule and gouernance, for the space of 22. yeares. Now when they had thus ioyned battaile, and entred fight with kinge Edwine in a grear, large, and plaine field, called thereof Heth-filde, they slewe him there at the last, the 4. daye of October, in the yeare of our Lorde. 633. and of kinge Edwynes age the 47. yeare : whose whole holte was ether presentlie murdered there, or shamefullie put to flight. In which warres one of kinge Edwines sonnes, that lustie, and warlyke yonge prince Offryde, was killed, before his father died. The other sonne Edfryde of verie vrgent necessity fled vnto kinge Penda for succour. Of whom afterward against his promised faith, and his solemne othe, he was most cruelly put to death in the raigne of kinge Oswald.

At this time there was a verie greuouse persecution in the church, and a fowle murder of the Northumberlandes, especialie bicause that one of the Capitaines, which caused this persecution, and aduersitie, was a painim: the other though not a painim, yet was more fierce and barbarouse, then any heathen, or painim. For kinge Penda with al the nation of the Marshland men, was whollie geuen to Idolatrie, and altogether heathen, and vnchristened. But king Cardwell, although he had the name of a Christian, and professed that kind of life, yet was he in mynd & manners so rude, and outrageouse, that he woulde not spare either womens weaknes, or childrens innocencie, but put all to death with greuous, and bytter torments, according to his beastly cruelty and vnmercifull tyrannie. Wasting a longe time, and raging our al the proainces, purposing moreover with himselfe, to exterminate out of the

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borders of Britannie the whole nation of Englishmen, and to extinguish the verie name of them, Neither did he ought esteeme or anie thing reuerence, and honor the Christian religion which the English men had. So that vnto this day, the Britons maner, and custome is, to sett light by the faith, and religion of English men. Neither wil they in anie one point more communicate with them, then they would with heathens, and paynims. Kinge Edwines head was brought vnto Yorke, and afterward caryed into S. Peters church (which church he himselfe had begon to buylde, but his successour king Oswald finished it, as we haue before declared) And there layed in S. Gregories chappel. By whose disciples, and of whose preachers, he had in his lyfe time receiued, and learned the word of true life.

Thus was the state of Northumberlande much troubled with this greate slaughter, and cruell persecution: Seing therfore there was none other remedie, nor any saftie could be founde, but only by flight, bishop Pauline accompaning the good Queene Edelburge, with whom not longe before he came into that countrie, tooke ship, and returned againe to kent. And was there verie honorablie receiued of Honorius the Archebishop, and of kinge Edulballd. His guide, and gouerner in iorning vnto kent, was Ballus one of the strongest of kinge Edwines chiefe garde. This bishop brought away with him from the countries of Northumberland Eanfride king Edwines daughter, and Wulfrea his sonne. Itty also Ofrides sonne, and nephue to king Edwine. Which two yonge princely children, this tender mother for feare of kinge Edbald, and Oswald, sent into

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CHVRCH OF ENGLAND. 2 37

Fraunce, to be brought vp in king Digoberts
courte, where they both died in their infancie, &
were buried in the high church, with such honour
as is meete for kinges sonnes, and innocent babes
of Iesus Christ. He brought moreouer away with
him much pretious plate of king Edwines: amo-
gest which was a greate golden crosse and a goldē
chalice consecrated for the ministerie of the aul-
tar, which are yet both reserued, and to be seene
at this day in the Cathedral church of Cāterbury.

Now was the see of Rotcheſter vacant at this
time, for Romanus bishop therof, sent from the
Archebishop Iustus legat to Pope Honorius, was
drowned in the tempest, going to Italie. Then
bishop Pauline at the offer of bishop Honorius,
and at king Edubaldes request, toke that charge on
him, and kept Rotcheſter dioces, vntill, at his ful
and rype age, he quierly departed this transito-
rie lyfe, was receiued into the bleſſe of heauen, with
the godly fruit, and reward of his labours, & tra-
uailes, that he ſuſſred here one earth for Chriſt
his truth, and Goſpell. Who at his deceaſe left in
his church of Rotcheſter his palle, which he had
receiued from the Pope of Rome, & in his Arch-
biſhoprike of Yorke, he left Iames his deacon a
good & godly man. Who liuing long after in that
church by preſhing & baptiſing, toke many praies
out of the diuels teeth, and wonne many ſoules
vnto Chriſt. Of whoſe name the vilage hath a name
at this day, in which he for the moſt part abode, &
dwelled nere vnto Cataract. Who becauſe he was
cōning in ſōge, & muſicke, & alſo in the office &
ſerueice of the quyre, when that contrie was more
quiet, & the cōpany offaithful begā a litle & litle
to increaſe againe, ſet vp a ſchole emongest them

228 THE HISTORIE OF THE

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and professed to be a maister of church musyke, & and singinge, according to the fashion and maner of the Romans, and the Diocesans of Canterbury. Which thinge when he had so done a

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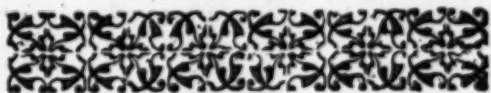
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THE
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OF THE HISTORIE
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of England.

How the first successours of kinge Edwin, did both forsake the faith of their nacion, and also lost their kingdome. Moreouer how the most christian kinge Ofswald restored both.

THE I. CHAPTER.

KINGE Edwin beinge slaine in battaile, the sonne of Elfrike his vncle by his fathers syde (called Ofrich) after that he had hearde Paulin preache, receaued the faith, and succeded him in the gouernance of the Deirans: of which prouince he had the petegree of his parentage, and the first beginning of his kingdome. But the realme of the Bernicians (for the nation of Northumberland had been diuided of olde time into these two countries) was ruled by Edelfrides sonne, named Eanfride, who had of that prouince the beginning of his kined and kingdome. For during all the time of Edwi-

230 THE HISTORIE OF THE

nes raigne the sonnes of kinge Edelfride, who (as we layed before)raigned before Edwin,were banished with a greate numbre of noble young gentillmen, and so liued amonge the Scottes, or Redshankes: where they were instructed according to the Scottes doctrine, and had receiued the grace of baptisme.

These younge princes after the death of their enemie kinge Edwin retourninge in to their countrie, Ofrich the eldest of them toke the kingdome of the Deirans, and Eanfride the second sonne the kingdome of the Bernicians: but alas as both had now receiued the yles of an earthly kingdome, so likewise both in geuing and abandoning them selues to the diuell, lost the diuine mysteries of the heauenlie kingdome, wherein they were instructed, and yelded them selues againe to be defiled with the former olde filth of Idolatrie. This Apostasie remained not longe vnpunished, for Kadwallader the king of Britons with wicked force, but with worthy vengeance, slew them both the next sommer, yssuing out with all his host. At what time he murdered first Ofrich vnprepared and his whole armie, pening themselves miserably within the suburbes of their owne citie. The afterward when by the space of a whole yere, hauing possessed the prouinces of the people of Northumberland, not as a king that were a conquerour, but as an outrageous cruell tirant destroying them, and with tragicall slaughter renting them in pieces: he put Eanfride also to death coming vnto him very vnaduisedly with twelue chosen souldiers, mindinge to treate vppon a peace.

That same yere continueth vntill this daie unhappy

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CHVRCH OF ENGLAND. 238

happy and hatefull to all good men, as well for the Apostasie of the English kinges forsaking the religion of Christ, as also for the king of Britanes furiously tyrannie. Wherefore the historiographers and writers of that time haue thought it best, that the memorie of those Apostate kinges being vtterly forgotten, the selfe same yere should be assigned to the raigne of the king that followed next, which was Oswald a man dearely beloued of God. Who after that his brother Eanfride was slaine, coming vnlooked for with a small armie, but fenced with the faith of Christ, the Britons curled capitaine and that victorius hoste, whereof he made his vaine that nothing could be able to withstand it, was vanquished and slaine in a certain place, which in the English tonge is called Denises Burna, that is to say, the riuer of Denise.

Now by the signe of the Crosse, which the same kinge set vp when he fought against the Barbarous Britons, he conquered them: and among diuers other miraculous cures, a certaine younge man was healed of a desease in his armie.

THE II. CHAPTER.

THe place is shewed vntill this day, & is had in greate reuerence, where Oswald when he should come to this battaile, did set vp the signe of the holie crosse, and besought God humbly vpon his knees, that with his heauenly helpe he would succour his seruantes being in so great distresse. The report also is, that (the crosse being made with quicke speede,

and the hole prepared wherein it should be set) the kinge being feruent in faith did take it in hast, and did put it in the hole, and held it with both his handes, when it was set vp, vntill it was fastened to the earth with duste which the souldiars heaped about it. Now when this was done, he cried out a loude to his whole armie: Let vs all kneele vpon our knees, and let vs all together pray earnestlie the almightie, liuing, and true God mercifully to defende vs from the proude and cruell enemy: for he knoweth, that we enterprise warres in a ryghtfull quarell for the sauegard of our subiectes. All did as he commaunded them, and thus in the dawning of the day they marched forth, encountred with their enemy, and (according to the merit of their faith) atchieued & wonne the victorie. In the place of which prayer, manifold miraculous cures are knowe to be done, questionelesse in token and remembraunce of the kinges faith. For euen vntill this present day, many men do customably cut chippes out of the very tree of that holy crosse, which casting into waters and geuing thereof to sick men and beastes to drinke, or sprinkling them therewith, many forthwith are restored to their helth. That place is in the English tongue named heauen-seild, and was so called long before, not without a sure and a certaine foresight of thinges to come, as signifying vndoubtedly, that in the same place a heauenlie memoriall was to be set vp, a heauenlie victorie should be gotte, heauenlie miracles should be wrought and remembred, euen vnto our dayes.

This place is nere to that wall which standeth toward the northeast, wherewith the Romaines did once in time past compasse all whole Britanie

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CHVRCH OF ENGLANDE. 223 Lib. 3

from sea vnto sea, to keepe off the inuasions of fo-
renners, as we haue declared before. In the selfe
same place, the religious men of Hagstalden
church (which is not far from thence) haue now
of lōg time been accustomed to come euery yere,
the eue and the day that the same king Oswald
was after ward slaine, to keepe Diriges there for his
soule, and in the morning after psalmes being say-
ed, tolemnely to offer for him the sacrifice of ho-
ly oblation. This good custome longe continu-
ing the place was made more holy, and is now much
honoured of all men by reason of the church
that was lately built and dedicated in the same
place. And not without cause, considering that
no signe of the Christian faith, no church, no
altar was sett vp in all the whole cuntry of
the Bernicians, before that this vertuous warrior,
moued with hartie deuotion of vnfaigned faith, did
sett vp this baner of the holie Crosse, when he
should fight against his cruell enemy. It shall not
be beside our purpose, to recount (of many which
were done) yet one miracle more, mightiely
wrought at this holie Crosse.

One of the Religious men of the foresaide
church of Hagstalden, called Bothelme (who ly-
ueth yet at this daye) a few yeres past, when by
chaunce in the night he went vnwares on the yse,
sodaynely falling downe, he brake his arme, and
began to be so vexed with the greuous angu-
ish thereof, that for vehemencie of payne he was not
able to bring his arme to his mouth. This man
hearing that one of the brethren had appointed to
go vp to the place of the same holy crosse, prayed
him that at his returne he would bring him a pie-
ce of that blessed wood, saying that he beleued
that

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the dead,*

that by Gods grace he might haue his health thereby. He did so as he was desired: and when he was come home againe about the euening, the brethre being let at the table to eate, he gaue the diseased party some of the old mosse, wherewith the outermost part of the wodde was couered. Who sitting also then at table, and hauing at hand no better place to lay vp the gift wherewith he was presented, put it in to his bosome. After going to bed, and forgetting to lay it a side, he let it ly all night in his bosome. At midnight he waked, and feling a colde thing lying nere to his side, stirring himselfe to finde what that should be, sodenly he founde his arme and hand hole and sounde, as if he had neuer had the diseafe.

How the same king (at his owne request) receiued Aidan of the Scottishe nation, and gaue him a Bishops see in the Ile of Lindisfarne, now called Holy Island.

THE III. CHAPTER.

Shortly after that the same Oswald was come to the Crowne, he being desirous, that all the people, which he began to rule, should be instructed in the grace of Christian faith, wherof now he had very great proufes in vāquishing his forein ennemies, he sente to the Peeres of Scotland, among whom he liuing in banishment, and the souldiours which were with him were Christened, making a request vnto them, that they would send him a prelate, by whose doctrine and ministry the realme of England which he ruled, might both learne the giftes, and also receiue the Sacraments of our Lordes faith. Neither

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CHVRCH OF ENGLAND. 233 Lib. 34

ther was this godly request denied him. For
bishop Aidan was directed straight vnto him, a
man of maruallous meekenesse, godlinesse, and
modestie: and one that had a zeale in Gods quar-
rell, although not in every point according to
knowledge. For he was wont to keepe Easter
sunday from the fourteenth day after the chaunge
of the mone, vntill the twentieth: according to
the custome of his country, wherof we haue di-
uers times made mention. For the north part of
Scotland, and all the Redsbanks, did in that ma-
ner euen at the same time solemnise Easter sun-
day, thinking that in this keeping of Easter, they
followed the aduertisement written by the holy
praise-worthy father Anatholius, which how well
it was done of them, the skilfull in Christian re-
ligion are not ignorant. Truly the Scottes, which
dwelt in the southe coastes of the Ile of Ireland,
had long agoe learned to keepe the fest of Easter
by the Canonicall approued custome, being adui-
sed thereto by the Pope sitting in the see Aposto-
like.

To this bishop Aidan, king Oswald appointed
holie Iland for his see and bishoprick, according
as he had himselfe desired. This place with flow- Holy 118d
ing and ebbing is twise euery day like an Ile enui-
roned with the surges of the sea, twise made to
stand as maine lande, the bankes being voided
againe of the sea waues. By the vertuous aduise
of this good bishop, the kinge glad & ready to fol-
low the same, much enlarged the church of Christ
through his dominions. And in this most godly
endeuour both of the Prince & of the bishop, this
was a gracious and pleasant sight, that wheras the
bishop was vnskillful of the English tonge, & the
kinge

236 THE HISTORIE OF THE

kinge by reason of his longe banishment in Scotland, vnderstode and spake the scottish very well, when the bishop preached the faith of Christ, the king was interpreter of the heauenly worde to his dukes and subiectes.

Hereupon for the space of a longe time, people flocked out of Scotland into Britanie, and such as were called to the high degree of priesthod, began with great and seruent deuotion to preache the worde of faith to those prouinces of England, which king Oswalde gouerned, baptising all such as beleued. Therefore Churches were builded in places conuenient: the people reioycing, assembled together to heare the woord of God, possessions and territories were geuen by the kinges bountifulnesse, for the foundation of religious houses: the litle children of England and elder folkes, were by the Scottes their instructours, trained and traded vp in obseruation of regular discipline. For they were for the most parte monkes, all such as came to preache. Aidan the bishop himselfe was a monke, of the Ile which is called Hydestinate. The house of his religion was no small time the head house of all the monasteries almost of the northren Scottes, and of the Abbies of all the Redshankes, and had the soueraintie in ruling of their people. Which Ile in very deede, belongeth to the right of Britanie, being seuered from it with a narow sea: but by the free giste of the Redshankes, who inhabited those partes of Britanie, it was now lately bestowed vpon the Scottishe monkes, in consideration of their vertuous sermons and painefull preaching, whereby they receiued the faith of Christ.

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CHVRCH OF ENGLAND. 237 Lib .3

*When the nation of the Pictes (other wise Redshankes)
receaued the Christian faith.*

THE IV. CHAPTER.

FOR in the five hundreth three score and fifteth yere of our Lordes Incarnation (at which time Anno 553 Iustine the younger succeding Iustinian, had receiued the gouernment of the Romaine Empire, a priest and Abbot, notable by his habit and religious life called Columban, came from Ireland into Britany, to preache the word of God to the Redshankes that dwelt in the North, that is to say, to those that by high and hideous ridges of hilles, were disleuered from such Redshankes as dwelt in the south quarters. For the southerne Redshankes, who had their dwelling places in the same mountaines, did long before (as they say) receiue the true faith and abandoned idolatry, at what time the woord was preached vnto them by the right reuerend Bishop and Blessed man, Ninia a Briton borne, who was at Rome perfectly taught the faith, & misteries of the truth whose sea the English nation hath euen now notable for the name and Church of Saint Martin the Bishop, where he also doth rest together with many holy men. Which place appertaining to the Bernicians prouince, is commonly called *Ad candidam casam*, at the white cottage, for so much as there he made a Church of stone after an other fashion, then the Britons were wont to builde.

Columban came to Britannie when the most puissaunt King Bride, Meilocheus sonne reigned ouer the Redshanks, in the ninth yere of his reign,

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238 THE HISTORY OF THE

ghe, and did by his learning and example of life, conuert that nation to the faith of Christ, in consideration whereof the aforlaide Ile was geuen him in possession, to make a monasterie: for the Ile is not greate, but as though it were of fise families by estimation. His successours kepe it vntil this day, where also he lieth buried, dying at the age of 77. yeres, about 32. yeres after that he came into Britanny to preach. But before that he trauailed to Britanie, he made a famous monasterie in Ireland, which for the great store of okes, is in the Scottissh tong called Dearmach, that is to say, a filde of okes: of both which monasteries very many moe religious houses were afterward erected by his scholars, both in Britanie, and also in Ireland, of all which, the same Abbey that is in the Ile wherein his bodie lieth buried, is the head house. This Ile is alwayes wont to haue an Abbat that is a priest, to be the ruler: to whom both the wholle countrey, and also the bishops themselves, ought after a straunge and vnaccustomed order to be subiect, according to the example of the first teacher, who was no bishop, but a priest and monke. The report is, that some things are written by his scholars concerning his life and sayings: but yet what maner of mā so euer he was, we know this of him for most certaine, that he left successours, men that excelled in great continence, in passing charitie, and vertuous trade of religious life.

In obseruing the high feast of Easter, they trusted to vncertaine circles, and no maruaile considering that no man sent vnto them, the decrees made in generall counsailes, for the keeping thereof. Yet they diligently obserued all such workes
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of deuotion and chaste conuerſation, as they could learne in the prophets, in the ghoſpels, and the Apoſtles writings. This keeping of Eaſter continued no ſmall time with them, to wit, vntill the ſeuē hundredeth and ſixtēeth yere of our Lordes Incarnation, the ſpace of an hundredeth and fiftie yeres, after they receiued the faith. But when the right reuerend and holy father and prieſt Egbert, came to them from England, liuing in Chriſtes quarell in exile in Ireland, being a man very well learned in the holy ſcripture, and ſingulare for a perfect life, which he had lead many yeres together, they were reformed by him, and brought to keepe Eaſter vpon the true right and laſfull day. Neuertheleſſe they did not alway before that time ſolemnize and keepe the feaſt of Eaſter vpon the fourteenth day after the chaunge of the moone, according to the Iewes cuſtome (as ſome men ſuppoſed) but on the ſame day, though another weke then was conuenient. For they knewe (as Chriſtian men do) that the reſurrexion of our Lord, which was on the firſt day of the weeke, ought alwaies to be celebrated on the firſt day of the weeke alſo: but as ignorant and highvplandiſh men, they had not learned when the ſame firſt day of the weeke, which now is named Sunday, ſhould come. Yet for as much as they continued in perfect charity, they deſerued to attaine the perfect knowledge of this thinge, according as the Apoſtle promiſeth ſaying: *And if yee be of another* Philip. 2. *munde, God will reuile that alſo vnto you.* But hereof we ſhall treat more at large hereafter, in place conuenient,

Of the life of Aidan the Bishop.

THE XV. CHAPTER.

FROM this yle therefore , and from this couent of monkes founded by holy Columban , Aidan was sent and consecrated bishop to instruct Englande in the faith of Christe , at what tyme Segenius abbot and priest was head of the same monasterie. Wherein among other lessons of good life, he left the Clerkes a most hol-some example of abstinence, and continence. This thing did chiefly commend his doctrine to all men, that the learning which he taught, was correspondent to the life that he lead. And why ? He was not greedie after worldly goods, he was not enamoured with present vanities, his ioye & comfort was, forthwith to distribute to the poore that met him, all that was geuen him of kinges or other wealthie men of the worlde.

He vsed to trauaile continually both in the city and in the country, neuer on horse backe, but alwayes on foote, except peraduenture great need did force him to ryde. And in his trauaile, what did he ? Forsoothe whom so euer he met, riche or poore, incontinent abyding for a time with them, either he allured them to receiue the faith, if they were out of the faith, or strenghtened them in the faith, if they were in it, exhorting them eftsoones no lesse in workes then wordes, to almesse geuing, and other good deedes. And his religious lyfe so farre passed the slackenes and key-colde deuotion of our time, that all they which went with him, were they professed in religion,

CHVRCH OF ENGLAND. 241

went with him, were they professed into religion; or were they lay brethern, gaue them selues continually to contemplation, that is to say, bestowed all their tyme either in readinge scripture, or in learning the psalter. This was the dayly exercise of him and his brethren to what place so euer they came. And if by chaunce it had happened (which yet happened seldome) that he were bidden to the kinges banket, he went in accompaigned with one or two clerkes, and taking a shorte repast, he made speedely hast to reade with his brethren, or els went other where forth to pray.

Euery deuout man and woman being, at that time taught by his examples, tooke vp a custome through all the whole yere, sauing betweene Easter and whitsonyde, vpon wenidday and fryday to continew in fasting vntill three of the clocke in the after none. If ryche men had done any thing amysse, he neuer for hope of honour, or feare of displeasure spared to tel them of it, but with sharpe rebuking amended them. If any gesse or stranger had come vnto him were he neuer so worshipfull, he neuer gaue mony, but only made them good chere. As for such giftes as in mony were liberally geuen him by riche men, he did eyther (as we haue sayed) deale them in dole for the reliefe of the poore, or els he layed it out for the ransoming of those that had ben wrōgfully solde: finally many of such, as by mony he had redeemed he made after his scholers, bringing them vp in lerning and vertu, & exalting them to the high dignity of priest hood. The report is that (whe king Oswald desired first to haue a Prelate out of Scotland, who might preach the faith to him

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sine Laic*

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242 THE HISTORIE OF THE

and his people) an other man of a more austere stomacke was first sent: Who when after a litell while preaching to the English nacion he did nothing preuaile, nor yet was willingly heard of the people, he returned into his country, and in the assembly of the elders, he made relacion, how that in his teaching, he could do the people no good to whom he was sent, for as much as they were folks that could not be reclaymed, of a hard capacitie, and fierce of nature. Then the elders (as they say) began in counsaile to treat at large what were best to be done, being no lesse delirious that the people should attayne the saluation which they sought for, then sory that the preacher whom they sent, was not receiued. When Aidan (for he also was present at the counsaile) replied against the priest of whom I spake, saying. Me thinkes brother, that you haue bene more rigorous, then reason would with that vnlearned audience, and that you haue not according to the Apostles instruction, first geuen them milke of milde doctrine, vntill being by litle and litle nourished and weaned with the worde of God, they were able to vnderstand the more perfect mysteries, and fulfill the greater commaundements of God. This being sayed, al that were at the assembly, looking vpon Aidan, pondered diligentlie his saying, and concluded that he aboue the rest was worthie of that charge and bishopricke, and that he should be sent to instruct those vnlearned paynims: for he was founde to be chiefly adorned with the grace of discretion, the mother of al vertues. Thus making him bishop, they sent him forth to preach, who when he had take his time, euen as before he was knowen to be indued with
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CHVRCH OF ENGLAND. 243 Lib. 2
discretion, so did he afterward shew himselfe to
be beautified with all other vertues.

*Of kinge Oswalder wonderfull religion and
pasting pietie.*

THE VI. CHAPTER.

Kinge Oswald, and that parte of the English
nation of whom he was the Soueraigne gou-
uernour, beinge from thence forth instructed by
the doctrine of this right Reuerend prelate, did
not only learne to hope for the heauenly king-
dome vnknownen to his fore-fathers, but also co-
quered (more then any of his auncestours did)
earthlie kingdomes by the power of the same one
almighty God, who made both heauen & earth.
Briefely all the nations and prouinces of Britanny
which speake foure diuers languages, that is to
saye, the Britons, the Redshankes, the Scottes &
the English, became subiect vnto him. And yet
being aduanced to so royall maiestie, he was
euer notwithstanding (which is maruailous to
be reported) lowly to all, gracious to the poore,
and bountifull to all pilgrimes and straungers.

The report is, that at a certaine time, when on
the holy daye of Easter, the kinge and the fore-
sayed bishoppe were set downe to dinner, and a sil-
uer dish replenished with princely deinties was set
on the table before them, being now ready to
saye grace, sodenly entered in his seruaut, to
whom was committed the charge to receiue the
needy, and tolde the kinge, that a very greate
numbre of poore people flockinge from all places,
did set in the Courte, expectinge some almes

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244 THE HISTORY OF THE

from the kinge. Who by and by gaue commandement, that the dainties which were set before his owne person, should be bestowed on he poore, and the dishe of siluer also broken by peecesmeale, and be parted amonge them. At the sight whereof, the bishop who sate by the kinge, being delighted with such a worke of mercy, toke him by the right hande and sayed: I praye God this hande be neuer consumed. Which thinge came euen so to passe, as in his blessing he desired, for where as after that he being slaine in battaile, his handes with his armes were cut of from the residew of his body, so is it that his handes to this time continue vncorrupted, and are reserued in a siluer shrine in S. Peters church, where with worthy honour, they are worshipped of all men in the kinges citie, which hath his name of a ladie sometime Queene, called Ebbba. By this kinges trauaile the prouinces of the Deirans, and the Bernicians, which did so deadly hate one the other were reconciled and ioyned together, in one peace and amitie, like as they had bene but one people. This king Oswald, was Edwines nepheue by his sister Achas side, a it was meete, that so noble a predeceffour should haue so worthie an heyre, as well of his religion, as of his realme, & that of his owne kinred.

How the country of the West Saxons, receiued the worde of God by the preaching of Berinus, Algilbertus, and Eleutherius his successour.

THE VII. CHAPTER.

THe west Saxons (who of old time were called Genisse) receiued the faith of Christ in the raigne of Cynigillus, Berinus the bishop preaching to them the worde: who came into Britannie by Pope Honorius appointment, promising in his presence that he wold sowe the seedes of the holy faith in the hart of the vttermost coastes of England, whether no teacher had o^r any time gone before him In consideration whereof at the commaundement of the same Pope, Asterius the bishop of Geane did consecrat him bishop. But at his arriual into Britanny, and first entering into Genisse, finding that all the inhabitants there were verie painims, he thought it more expedient, to preach the word of God among them rather then in trauailing further to serche for such as he should preach vnto. And thus at his preaching of the gospell in the forsaid prouince, when the kinge himselfe being newly taught the faith was Christened with his people, it happened at that time, that Oswald the most holie and verie victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the maruailous & swete disposition of almighty God. After this solemnitie, both the kinges gaue the same bishop the city of Dorcinca for his bishoprike, where after that

The west country of England as the diocese of Salisburie of Exeter of Bath and welles and of Herefordshire.

246 THE HISTORIE OF THE

Dorchester he had builded and dedicated Churches, and by
In Barke. his paines brought much people to our Lord, he
Shere. departed to God, and was buried in the same ci-
Win- tie. Many yeares after, when Hedde was bishop,
chester, he was translated from thence to the Citie of
 Venta, and laid in the Church of the blessed Apo-
 stles S. Peter and Paule.

After the death of this kinge, his sonne Sen-
 walch succeded him in his kingdome, who refus-
 ed to receiue the faith & Sacraments of the king-
 dome of heauen, and shortlie after lost the greate
 rule of his worldly kingdome also. For casting
 off the sister of Penda kinge of the Marshes, his
 true wedded wife, and taking another, he was by
 Penda assaulted with battaile, deposed from his
 kingdome, and constrained to flie to the king of
 the east English men, who was called Anna, with
 whom living in banishment for the space of three
 yeres, he learned the faith. For this kinge with
 whom he liued in banishment, was a vertuous
 man, and blessed of God with plentifull and holy
 issue, as we shall declare hereafter. But when Sen-
 walch was restored to his kingdome, there came
 out of Irelande into his prouince a certaine prela-
 te named Agilbertus, a French man borne, yet ha-
 uing made long abode in Ireland, because he read
 there the scriptures. This bishop of his owne ac-
 corde came to serue the prince, and to preach vnto
 him the word of life: and such was his learning
 and industry, that the king entreated him to re-
 maine with him, enduing him with a bishoprik
 in his dominions, which at the princes request he
 accepted, and ruled the same people many yeres
 with priestly authoritie.

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CHVRCH OF ENGLANDE. 247 Lib. 3.

the Saxon tonge, being wery of that foren language that Agilbertus vied, did priuely bring into the prouince, another bishop of his owne language, named Wini, who also was made bishop in Fraunce. And diuiding the prouince into two diocesefes, gaue him a bishops see in the Citie of Venta, which the Saxons call Vintancester. *Winchester.* Wherefore Agilbertus being highly displeased, because the king did this without his counsaile, returned againe into Fraunce, and after that he was aduanced to the bishoprike of the Citie of Paris, there he died an old man, and very aged. But not many yeres after his departure out of Britanny, Wini also was by the same king depofed from his bishoprike, from whence he departed to the king of the Marthes called Vulfhere, and of him he bought with mony the see of the Citie of Londō, and continued there bishop to the end of his life, wherby the prouince of the west Saxons lacked no small time a bishop.

At which time the forsaide king of the west Saxons, being very often disquieted in his minde, for the great losse and spoile which in his kingdom he susteined by his enemies, called at last to his minde, how he had wickedlie expelled him out of his realme, by whom he had receiued the faith of Christ, vnderstanding withall, that by want and lacke of a bishop, he wanted also the helpe and grace of almighty God. Therefore he sent embassadours into Fraunce to Agilbertus, beseeching him that he would returne and resume againe his bishopricke, offering withall to make satisfaction for that which was past. But Agilbert excusing himselfe, alleaged that he could in no wise repaire thither, because he was bound to

348 THE HISTORIE OF THE

abide at his bishoprike, which he had in his owne country and diocesse: Neuerthelesse to the end he might somewhat helpe him who did most earnestly desire him, he sent thither in his steede a certaine priest Eleutherius by name, being his owne nephew, who should be made a bishop for him, if it were his pleasure, affirming that he deemed him to be well worthy of his bishoprike. This Eleutherius was honourably receiued both of the people and the kinge, who entreated also Theodore then Archebishop of Canterbury, that Eleutherius should be consecrated their bishop. In which function he liued and laboured many yeares, being the only bishop of that prouince, appointed so by a Synodall decree,

How Earconbert king of Kent gaue commaundement to destroye Idolls, and of his daughter Ecartongath, and also of his kinsfellowman Edelburg, virgins dedicated to God.

THE VIII. CHAPTER.

*An. 640.
Idols first
throwen
downe in
England.*

IN the 640. yeare of the Incarnation of our Lord, Eadbaldus king of kent departing this life, left the gouernement of the realme to his sonne Earconbert. Earconbert did prosperously raigne 24. yeres and certaine moneths. This was the first king of England, who of his princely authoritie commaunded that the idols, which were in all his whole realme should be forsaken and destroyed: and moreouer that the fast of fourty daies, should be kept, and that this his authority might not lightlie be contemned of any man, he appointed mete and conuenient punishments for the

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CHVRCH OF ENGLAND. 249 Lib. 94

the transgressours thereof. Eartongath this prin-
tes daughter, as a worthy childe of such a father,
was a virgin of greate vertu. She serued God in a
Monasterie all the daies of her life, that was build-
ded in the countrie of Fraunce by an honourable
Abbesse called Fara, in a place named Brige. For
in those daies, when many monasteries were not
yet builded in England, many were wont for the
loue of religious life, to go to the religious houses
of Fraunce, sending also their daughters to the
same to be brought vp, and to be married to the
heauenly bridegrome: especially to the monaste-
rie of Brige, and in Cale, and also Andilegum. A-
mong whom was Sedrido daughter to the wife
of Anna king of the east English (of which king
Anna we haue made mention before) and Edel-
burg, the said kinges naturall daughter, who be-
ing straungers and alians, were yet both made
abbessees of the same monasterie in Brige, by rea-
son of their worthy vertues.

*Virgins
in Mona-
stries.*

This kinges elder daughter Sexburg wife to
Earconhert king of kent, had a daughter named
Eartongath, and of her we will now treate. The
inhabitans of that place are wont euen at this day
to tell of many vertuous deedes and miraculous
signes, wrought by this holy virgin: we only will
be contented to speake somewhat shortly of her
departure out of this world, and passage to a bet-
ter life. The time and houre of her calling to God
being at hand, she began to visit in the monastery,
the celles of the sicke, especially of such her sisters,
as either for age, or for vertuous conuersation
were most remarkable. Vnto whose prayers low-
ly commending her selfe, she signified vnto
them the approaching of the houre of her death,
according

according as she had vnderstood by reuelation. The reuelation (as she reported) was such. She said, she had seen a company of men apparelled in white, enter into the same monastery, of whom asking what they sought for, or what they would there, it was answered her, that they were sent thither, to the end they might take with them

The like is that golden coine, which came from kent vnto written of that place. And on the same night, in the last part S. Antony. Hist. tri- part. lib. 1. cap. 12. S. Hierom. also writeth the like of S. Antony in the life of Paule the Eremita.

thereof, that is to say, when the sonne began to rise, she passing ouer the darkenesse of this present world, went vp to the light that is aboue. Many of the brethren of the same monasterie which were in other houses, reported that they heard euen at the same moment, the melodie of angels singing together, and the noise as though it were of a very greate multitude coming into the monastery: whereupon they by and by going foorth to knowe what maner a thing it was, saw that there was an exceeding greate light, sent downe from heauen, which led and conducted that holy soule deliuered out of the prison of the flesh, to the euerlasting ioyes of the heauenly countrie. Beside all this they reported of other miracles, which were shewed by the hand of God that very night in the selfe same monastery, but we passing to other miracles, doe leaue these to the religious persons of this monastery to report. The honorable body of Christes-virgin and spouse, was buried in the Church of S. Steuen, that first blessed martyr, and it was thought good three daies after the buriall, that the stone wherewith the graue was couered, should be laied aside, and reared vp higher in the same place. At the doing whereof, so pleasaunt a smell and so sweete a sa-
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CHVRCH OF ENGLANDE. 251 Lib. 3.

tiour came from the bottom of the earth, that to all the brethren and sisters that stode by, there seemed as though there were opened storehouses, and cellars of naturall balme.

Yea furthermore Edelburg aunte by the mothers side to this Eartongath (of whom we haue treated) euen she also in great chastitie of body, preferued the glory that God loueth, which resteth in perpetuall virginitie : and how vertuous a virgin she was, it was better knowen after her death. For when she was Abbesse, she began in her monastery to build a Church in the honour of all the Apostles, wherein she willed her body to be buried. But the worke being well neere halfe done she died, and was buried in that very place of the Church (though yet not finished) where she desired. After whose death the brethren more intending vpon other thinges, the whole building of this Church ceased for leuen yeres space, which being expired, they determined vtterly to leaue off the building of it, for the excessiue labour and charges therof, yet they appointed to translate into the Church (which was builded vp and dedicated) the bones of the Abbesse that were taken out of that place; For which purpose opening the graue, they found her body so vncorrupted, as it was free from the corruption of carnall concupiscence; and so when they had washed it ons againe, and cladde it in other attire, they translated it into the Church of S. Steuen the martyr, the day of whose birthe was there vsually kept solemne in great glory, the seuenth day of Iuly.

How that many miracles in doing of cures, were wrought in the place where king Oswald was slaine.

THE IX. CHAPTER.

Oswald the most Christian King of Northumberland reigned nine yeres, that yere also being reckened, which both by the deadlie crueltie of the King of Britanny, and also through the wicked Apostasy of the two Kinges of England, is to be accursed and not to be had in memory. For (as we haue declared before) it was agreed vpon by one accorde of all writers, that the name and memory of those that forsoke the faith of Christ, should be vtterly rased out of the rolle of Christian Kinges, neither any yere of their raigne registred. At the full end of these nine yeres, Oswald was slaine in the field in a cruell battaill by the same paynim people, and paynim king of the Marshes, by whom also his predecessour Edwine was killed, in a place which in the English tong is called Maserfelch, in the eight and thirtieth yere of his age, on the first day of the moneth of August. How great the faith of this king was in God, and of how hartly and seruent deuotion, it well appeared after his death by sundry miracles, for to this day cures of the diseased, both men and beastes, are daily wrought in that place, where he was slaine of the miscreantes, and he then fighting for his country. Hereof many caried away the very dust, where his body fell downe on the earth, which casting into water, they cured therby manie infirmities. This was of so many and so ofte
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CHVRCH OF ENGLAND. 253 Lib. 3^d

practised, that by carying the earth away, a hole was lefte so depe, that a man might stand vpright in it. And no maruaile at all, that sicke persons are healed in the place, where he died, who alwaies during his life, bestowed most of his time in ge-uing of almes in comforting the needy, and hel- ping the poore. And verely many and sundry mi- racles are reported to be done by the dust of the place where he died. But we shall be contented to reherse only two which we haue heard of our auncitours and elders.

Apos. 14.

Not long after the death of this prince, it for- tuned a man on horsebacke to iourney that way, where the prince was slaine, whose horse euen about that very place, began sodenly to be- come tyred, to stand stil, to hang downe his head, to some at the mouth, and at the length, after great and excessiue paine to fall downe: the man lighted off, and laying some strawe vnder his horse, taried by to see whether the horse would mend or els die outright. The poore beast being a long time troubled with greatous paine, tum- bling & turning it selfe now on the one side, now on the other, wallowed at the length to the same place, where this kinge of worthy memorie was slaine. Incontinent the paine ceasing, the horse least the inordēat motions of his body, turning it selfe as if it had ben wery on the other side, and foorth with as perfectly whole on both sides, arose vp and began to grate: at the sight wherof the owner of the horse, as a man of a quick wit, vnderstoode that some straunge and singular ho- lineffe, was in that place where his horse was vpō the soden so healed, Putting therefore a marke in the

Miracles
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354 THE HISTORIE OF THE

in the place, he leapt on horseback, and rode to the ynne, whither he purposed to trauaile. Here he found a damsell neece to the good man of the house, of a long time diseased with a greuous palsey, whereof hearing his oste and the whole house make much complaining, he began to tell them of the place where his horse was healed. What neede many wordes? They set her on a carte, and brought her to that place, laying her downe thereon, where hauing rested and slept for a small tyme, waking she found her selfe whole and perfectlie cured of that palsey, she called for water, she washed her face, she dressed vp her heare, she couered her head with a linnen clothe, & with them, who brought her on carte, she returned on foote.

How the dust of that place preuailed against fyre.

THE X. CHAPTER.

AT that tyme a certaine other trauailer came out of Britannie, as the brute is, making his iorney nere to the same place, wherein the forsaide battaile was fought. Vewing the place, he espied one plat more greene and pleasanter to the eye then was the residue of the field: whereof he gessed the cause should be, that in that place some one man holier then the rest of the army had ben slayne. Therfore he toke away with him some of the dust of that earth, knitting it vp in a linnen cloth, and demyng with himselfe, as in deede it came after to passe, that the same dust might be medicinall for sicke persons. This man ryding on his iourney, came that euening to a
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CHVRCH OF ENGLAND. 235 Lib. 3

certaine village, where taking vp his inne, and finding the neighbours of the parish feasting with the oste, being required, sate downe also with them at the banquet, hanging vpon on of the postes of the wal, the linnen cloth with the dust, which he had brought. The feast and chere encreasing, the cuppes walking apace, the guesstes with mirth so far forgot them selues, that a great fier in the middes of the house being made, the sparkles flying vp aloft, and euerie man attending to his mirth, the rouse of the house being made but with slender twigges and thatched, was sodenlie set on a light fyre. Wherat the geustes being disamaied ranne all out of dores, nor able to saue the poore house being now all on fyer and ready to consume. To come to the purpose, the whole house being consumed with this fyre, that post alone whereon the dust hanged (inclosed in a cloth) continued safe from the fyre, and therewith nothing hurt at all. At the sight of this miracle, all maruailed much, and with diligent enquirie and examination founde out, that this dust came from that place where king Oswaldes bloud was shed. After that the miracles were manifestly knowen and bruted abroad, much people began to resort thereto: where after much haunting, many obtained health and cures of diseases, both for the selues, and for others.

How that a light sent downe from heauen floode all a whole night vpon king Oswaldes reliques: and how that they which were possessed with euill spirits, were healed by the same reliques.

THE XI. CHAPTER.

OF all other miracles I suppose it must in no wise be left vnwritten, how heauenlie a miracle

miracle was shewed when king Oswalds bones were found out, and translated to the church wherein they are now referued. This was done by the industry of the queene of the Marshes, Of- fride by name, who was his brother Oswines daughter: which Oswine after Oswalds raigne came to the crowne; as we shall declare in the proesse that foloweth. There is a famous mona- sterie in the prouince Lindissi named Beardanam, which the same queene and her husband Adilredé did greatlie loue, honour, and reuerence; wher- in she desired to lay vp her vncles honorable bones. When the chariot was come, wherein the same bones were brought, toward the eue- ning, the men that were in the monasterie, were vnwilling to receiue these bones, into the for- said monasterie, because although they had knowen him for a blessed man, notwithstanding forasmuch as he was a forrainger borne, and toke vpon him to be their king, they hated him also after his death, like as they did of long time in his lyfe. Whereby it came to passe, that, that same night the relikes that were brought thither, did remaine still without: yet was there a great pavilion extended ouer the chariot wherein the re- likes were: but the shewing of a heauenlie mira- cle, did manifestly declare, with how great reue- rence those bones were to be receiued of all faith- full people. For all that night long a pillar of light, stood reaching from that chariot vnto heauen, so that it was plainly seen in all places almost of the same prouince of Lindisse. Wherefore when the morning was come, the brethern of that mona- sterie, who on the day before had denyed, began earnestly now to desire that the same holy reli-

*Lincolne
sherre.*

kes might belayed vp in their house.

These bones were after enclosed in a shrine, which they had provided for that purpose, the shrine also was placed in the church with honour conuenient. And to the end that the holy mans princely personage might alwaies be remembred, they erected ouer his tounge his stander, made of gold and purple: Also whereas the very water wherein they washed his bones, was pored out into a corner of the vestry, from that day forward it came to passe, that the earth it selfe, which receiued that holy washing, had also especiall grace to driue away diuels, from the bodies that were possessed. Furthermore in proceffe of time, when the forsaide Queene abode in the same monasterie, there came to salute her a certaine honorable Abbesse, which yet liueth vntill this day: her name is Edilhild sister to the blessed man Edelwin and Edwin, the first whereof was a bishop in the prouince of Lindisse, the second was the Abbot of a monastery, which is called Peartan, not far from the place where that Abbesse had her monastery. This abbesse cōmoning with the Queene, after they began to talke of Oswalde, among other mattets she sayed, that she also had scene, on the very same night a light vpo his relikes, which in height reached vp to heauen. Whereunto the Queene added, that many sicke folke were now healed with the verie dust of the pavement, on the which the water of his washing was poured out: Then the Abbesse desired, to haue some dust to be geuen her, and as soone as she receiued it, she knif it vp in a cloth, layed it vp in a litle casket, & returned.

Not longe after, when she was in her owne monastery, a

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a certaine straunger came thither, who in the night was wonte diuers time sodenly to be troubled with a foule sprite, and that most greuously. This guesse when he had ben liberally entertained, after supper went to bed, and sodenly being possessed with the diuell, began to crie out, to gnash with his teeth, to foame at the mouth, and to stretch forth his body violently, flinging some partes one way, and some an other. And when no man was able, either to hold or to binde him, a seruante ranne, and knocking at the gate tolde the Abbesse: who forth with going out with one of the Nunnes, to the place where the brethren lay, she called forth a priest, requiring him to go with her to the pacient. Where when at their coming they saw many men present, labouring to keepe downe the party vexed, and to stay his inordinat motions, and yet preuailing nothing, the priest adiured him, and did what he could for the appeasing of the rage, that this piteous creature was in: but the priest himselfe for ought he could doe, auailed the party nothing. At last when it seemed there remained no health, or hope of amendment in the madde body, the Abbesse by and by, remembring the aforelaid dust, commaunded forthwith a maide who serued her, to go & bring her a litle coffer, wherein the dust was reserved: who going as she was commaunded, as soone as she entred into the court of the house (in the inward parte whereof the man that was possessed with the sprite, was tormented) bringing the saide dust, the person possessed sodenly helde his peace, and layed downe his head, as though he were fallen asleepe: setting euery part of his body as though he wolde rest. Al they
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brother to
S. Basil
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CHVRCH OF ENGLAND. 378 Lib A

who stode about the patient, were whitt, and be-
ing attentine kept sylence, carefully looking
what end the matter would haue. And bo-
hould, after a quarter of an houre, or there about,
the man that was before disquieted, arose vp all
quier, and fetching a greate sigh, said, euen now,
I feele my selfe whole, and now I come to my
wittes againe. They which stode by, demaun-
ding how this had happened, he aunswered: In-
continent as sone as this virgin, with the litle cof-
fer which she brought was come nigh to the court
of this house, al the wicked sprites that troubled
me departed, and appeared no more. Then did the
Abbesse geue him a litle piece of that dust, the
priest prayed ouer him, and departed. He passed
thus, the rest of that night in most quiet rest: nei-
ther did he suffer all the night after, any trouble
or vexation at all.

*How a litle childe sitting hard by Oswaldes tombe;
Was healed of an ague.*

THE XI. CHAPTER.

SHortlie after this, there was a certaine litle
boye in the same monastery, who had a great
while ben fore sicke of a feuer. Who on a day
looking heauily for the course of his feuer, one
of the brethern, coming to him, said: wilt thou
my sonne, that I shall teach thee, how thou maist
be deliuered of the grieve of this sicknesse? Rysse,
goe into the church, and when thou comest to
Oswaldes sepulture, sit downe there, and abi-
ding quietly remaine at the tumb, beware thou
goe not from thence, nor stirre out of the place,
vntill the fitt of the feuer be past: then will I
come

260 THE HISTORIE OF THE

come and bringe thee forth from thence. The childe did as the religious man hadd counsailed him. And when he was sitting hard by the holy mans tounge, the sicknes in no wise presumed to attache him, but fled incontinently from him, as not daring to come vpon him, neither the next day, nor the third day, no yet any time afterward. That this was so done, the religious man, who came from thence reported to me, and saith furthermore, that at the time of his talk with me, that younge man (on who when he was but a child this miracle of health was done) was yet a lyue in the same monasterie. And it is not to be wondered at, that the prayers of that king now reigning with God, may do much with him, who hauing sometime the gouernement of a temporal kingdome, more accustomed himselfe to continuall and earnest prayer for the euerlasting kingdome.

*The Saints
pray for us*

Finally men report, that he oftentimes continued in prayer from midnight mattins, vntill it was day, and by the reason of his common custome of praying, or geuing God thanks, he was wont alwayes, whersoever he did sit, to haue his handes vpight vpon his knees. Yea it is said also, that he ended his life, as he was saying his deuotions. For whiles he was compassed about with the artillary, and assailed of his enemies, and saw that he should be slaine immediately, he made is prayer to god to saue those souldiers soules which were in his armie: vpon which occasion came vp this prouerbe: *God haue mercie on their soules, quoth Oswald, when he died himselfe.* His bones were conueyghed and buried in the monasterie whereof we spake. And whereas the king

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CHVRCH OF ENGLAND. 261 Lib. 3,

king who killed him commaunded that his head
& his handes with his armes cut off from the bo-
dy, should be hanged vpon poles: a yeare after,
Oswine, his fuccessour in the kingdome came
with his armie, and toke them away, burying his
head in the curcheyarde of holy Iland church, &
laying vp his handes with his armes in the cy-
tie of Bebbā.

*How a certaine man in Ireland being at the
pointe of death, was by his reliques restored
to life.*

THE XIII. CHAPTER.

THe renowne of this famous man hath pas-
sed, not only ouer all the borders of Bri-
tanie, but also spreading the beames of holefome
light farre beyonde the Ocean sea, came in like
maner to the coastes of Germany and Ireland.
The right reuerend bishopp Acca was wonte
to tell, that in his iourney to Rome, as he pas-
sed through Friseland, and abode sometime there
in the houle of Willibrorde, that holy bishop
of Friseland, with prelate Wilfride, he heard him
oftentimes reporte, what was done in that pro-
uince by the meanes of the religious reliques of
this most vertuous king. At what tyme also he be-
ing but yet a priest ledde a pilgrimes life in Irelād,
for the loue he had to the euerlasting country,
he reported that the bruite of this kinges ho-
lines, was then sowne farr abroad also in that
yle. One miracle, which he reherfed among other,

we haue thought good to write in this our present historie,

In time of mortalitie (quoth this man) which by a greate death destroyed Britannie, and Ireland, a certaine scholer whose auncestours were Scottes, was stricken with the same pestilence, a man skilfull certes in the studie of learning, but one that vsed no diligence, and tooke no labour at all for the attaining of his owne euerlasting saluatiō. Who when he saw him selfe to be at deaths doore, trembled and was troubled in spirite, for death so nye approaching, fearing (as his lewde life deserued) to be throwen downe into the dongeon of hell. And therewith he cryed to me being lodged not far of, and fetching deepe and sorrowfull sighes, in a trembling and lamentable voice, made thus his moane vnto me. Yow see (quoth he) that now by the increase of my bodily geefe, I draw to the point of death, and I surely know, that by and by after the death of this my body, I shall be taken away to the euerlasting death of the soule, and that I must endure the torments of hell: for that trauayling in the reading of holy writ, and occupied alwayes in diuine studie, I became yet rather a slaue of sinne, then a keeper of Gods holy commandements. But if God of his mercifull goodnes, will graunt me any leysure to liue, I purpose to amend my sinfull manners, and dispose from hence forth my whole life, to the will and pleasure of almightie God. Yet I knowe that I haue not deserued, either to haue or to hope for, so much truce and respyte to liue: except peraduenture by the help of such as haue faithfully serued God, he will of his tender mercy vouchsafe, to forgiue me so wretched

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man) which
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tours were
pestilence,
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CHVRCH OF ENGLAND. 263 Lib. 3,

and miserable a sinner. For we haue heard it co-
monly reported, that there hath ben in your na-
cion a king of wonderful holinesse called Oswald,
the excellencie of whose faith and vertue, euen
after his death was well knowen by working of
of many miracles. I beseech you therfore, if you
haue any of his relikes left with you in your kee-
ping, bring it to me, because it may so be, that
God will haue mercy vpon me through his me-
rits: To whom I made this answere: forsooth I
haue of the tree, wherevpon his head was stuck,
after that he was slaine of the painims, and if thou
wilt belecue assuredly, the mercifull goodnes of
God by the merit of so worthy a person, may
both graunt thee longer tyme to lead this life, and
also make the a meete man, to enter into life euer-
lasting. Who answering me incontinent, that he
did perfectly belecue so, I called for water, and
blessing it, I cast into it a chyppe of the forsayde
oken tree, geuing the sicke man of the water to
drinke. Foorthwith he began to amend, and re-
couering his health, liued a long tyme after, and
being tourned to God in all his hart and deede, did
openly declare to all men, where soeuer he came,
the graciously of our mercifull maker, and the
glory of his faithfull seruaunt.

*The good-
nes of God
and our
faith wor-
keth mira-
cles by holy
relikes.*

*How that Thamar, when Paulinus was deade, succee-
ded him in the bishoprike of Rochester, and of the
maruailous humilitie of Oswin whom Oswin kil-
led cruelly.*

THE XIII. CHAPTER.

THis blessed kinge being exalted to the king-
dome of heauen, his brother Oswin a young
man

264 THE HISTORY OF THE

man, about thyrty yeres ould, toke vpon him in his steede the gouernement of the earthly kingdome, and ruled the realme with greate vexation and trouble, the space of eight and twenty yeres. For first the paynim, & mighty king Penda, made warre against him, then the paynim people of the Marshes, which slew his brother gaue him battaile: Also his owne sonne, Alcfride did lyke-wise rebell and resist him: Last of all, Adilwalde his nephew, sonne to Oswald, withstoode him. In the secoud yere of this Oswines raigne, that is

Anno. 644. to say in the 644. yeare after the incarnation of our Lord, the right reuerend father Paulinus, sometime bishop of yorke, but then gouerning the diocese of Rochester, went to God the twentieth day of October. He was byshop 19. yeres and two monthes, and one and twentie dayes: and was buried in the chappell of the blessed Apostle S. Andrew, which king Echelbert buylded vp euen from the ground in the same citie of Rochester. In whose place the archebishop Honorius aduauced Thamar, a kentish man, a man comparable to any of his auncestours, both in vertue of life, and excellencie of learning.

Oswin at the beginning of his reigne, had a partner with him of his royall estate named Osuius, who descended of kinge Edwines bloud, that is to say, the sonne of Osrike, of whom we haue made mention before, a maruailous deuoute and godly man, who seuen yeres together ruled the prouince of the Deirans, in great plenty of thinges, and with the loue of all his subiectes. But Oswin who gouerned the other part of Northumberland, toward the north, to wit, the prouince of the Bernicians, could not long liue

Yorke shew

pea.

peacable with him: but rather forging & entreasing causes of debate, at length murdered him most cruelly. Vpon these variaunces an armie being on both partes assembled, Osuius seing himselfe to weake, to ioyne battaile with Oswin, thought it more expedient, to breake off warre at that time, and refraine vntill better occasion serued. Therefore he discharged the army, which he had gathered together, commaunding euery man to returne home againe. The field where they met, is called Wilfares downe, and standeth almost ten mile, from the village of Cataraſton toward the west. Osuius conueighed himselfe out of the way, with onlie one that was his most faithful souldiour named Condher, to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceaued: for being by the same Earle betraied, with his forsaide souldiour vnto Oswin by his Lieutenant Edelwin, he slew him most cruelly and traiterously. This was done the 20. of August, in the ninthe yere of his reigne, in a place which he called Ingethling, where for the satisfaction of this heynous facte, there was afterwarde a monastery builded, in the which dailie prayers should be offered vp to God, for the redemption of both the kinges soules, as well the murderer, as the party murthered.

*Prayer for
the dead.*

King Osuius was of countenance beautifull, of stature high, in discourse courteous and gentle: in all pointes ciuill and amiable: nolesse honorable and bountifull to the noble, then free and liberal to persons of low degree. Wherby it happened, that for his outward personage, inward hart, and princely port, he had the loue of all men,

espe-

266 THE HISTORIE OF THE

especially the nobilitie of all countres frequented his court, and coueted to be receiued in his seruice. Among other his rare vertues, and princely qualities, his humilitie and passing lowlineffe excelled. Wherof we will be contented to recite one most worthy example.

Bishop

Aidan like

to S. Mar-

tin who

gaue halfe

his clokes

a naked

poore man.

He had geuen to bishop Aidan a very faire and proper gelding, which that vertuous bishop (though he vsed most to trauail on foote) might vs: to passe ouer waters and ditches, or when any other necessitie constrained. It fortunied shortlie after, a certain poore weake man met the bishop, riding on his gelding, and craued an almes of him. The bishop as he was a passing pitfull man, and a very father to needy persons, lighted of, and gaue the poore man the gelding gorgeously trapped as he was. The king hearing after hereof, talked of it with the bishop, as they were entring the palace to dinner, and saied. What meant you, my Lord, to geue away to the begger that faire gelding, which we gaue you for your owne vie? Haue we no other horses of lesse price, and other kinde of rewardes to bestow vpon the poore, but that you must giue away that princely horse, which we gaue you for your owne ryding? To whom the bishop answered. Why talketh your Grace thus? Is that broode of the mare deerer in your sight, then that sonne of God the poore man? Which being saied they went in to diner. The bishop toke his place appointed, but the king coming then from hunting, would stand a while by the fire to warme him. Where standing and musing with himselfe vpon the wordes, which the bishop had spoken vnto him, sodenly put off his sworde geuing it to his seruant, and came in great hast

All vane

and strange

humilitie of

a King.

CHVRCH OF ENGLANDE. 267 Lib. 2.

hast to the bishop, falling downe at his feete, and beseeching him not to be displeased with him, for the wordes he had spoken vnto him, saying he would neuer more speake of it, nor measure any more hereafter, what or how much he should bestow of his goods vpon the sonnes of God, which were the poore. At which sight the bishop being much astonied, arose sodenly and lifted vp the king, telling him that he should quickly be pleased, if it would please him to sit downe, and cast away all heauinesse. Afterward the king being at the bishops request merry, the bishop contrarywise began to be heauy and fory, in such sorte, that the teares trickled downe by his cheekes. Of whom when his chapleine in his mother tongue, (which the king and his court vnderstoode not) had demanded why he wept: I know said he, that the king shall not liue long. For neuer before this time haue I seen an humble king. Wherby I perceiue, that he shall speedely be taken out of this life, for this people is not worthy to haue such a prince and gouernour. Shortly after, the bishops dreadfull abodement was fulfilled with the kings cruel death, as we haue before declared. Bishop Aidan himselfe also was taken away out of this worlde, and receiued of God the euermoring rewardes of his labours, euen on the twelfth day after the king was slaine whom he so much loued, that is to say, the 30. day of August.

End of Bishop

How bishop Aidan, both tolde the shippemen of a storme that was to come, and also gaue them holy oyle wherewith they did cease it.

THE XV. CHAPTER.

HOW worthy a man this bishop Aidan was, God the high and secret iudge of mens hartes, by sundry miracles (the proper workes of his maiesty) declared to all the world. Three of the which it shall be sufficient to recite for the present, for remembrance sake. A certaine priest called Vitta, a man of great grauity and sincerity, and one that for his qualities was much reuerenced and esteemed of men of honor, at what time he was sent into kent to fetch Eanflede King Edwines daughter, who after the death of her father had ben sent thither, to be married to king Oswin, appointing so his journey, that he minded to trauaile thither by land, but to retourne with the young Lady by water, he went to bishop Aidan beseeching him to make his humble prayers to prosper him and his, who were then taking their journey. The bishop blessing them and committing them to the goodnes of God, gaue them also hallowed oyle, saying: I know that when you shall take shipping, a tempest and a contrary winde shall suddenly rise vpon you, but remember that you cast into the sea, this oyle that I geue you, and by and by the winde being laied, comfortable fayre weather shall ensue on the sea, which shall send you home againe with as pleasant a passage as you haue wished. All these thinges were fulfilled in order, as the bishop prophesied

The deuotion of our primitive Church.

phesied. Truly at the beginning of the tempest, when the waues and surges of the sea did chiefly rage, the shipmen assaied to cast ancar, but all in vaine, for the tempest encreased, the waues multiplied so faste, and water so filled the shippe, that nothing but present death was looked for. In this distresse the priest at the length remembring the bishops wordes, tooke the pot of oyle, and cast of the oyle into the sea, which being done (according as the vertuous bishop had fortoulc) the sea was calmed, the bright sonne appeared, and the ship passed on with a most prosperous vioage. Thus the man of God by the spirit of prophecy, forshewed the tempest to come, and by the same holy spirit, though bodely absent, appeased the same. No cōmon reporter of vncertain rumours, but a very credible man, a priest of our Church Cynimund by name, shewed me the processe of this miracle: who saied that he had hearde it of that same Vtta the priest, in whom the miracle was wrought.

How the same man by prayer, ceased the fire that the enemies had put to the kinges citie.

THE XVI. CHAPTER.

AN other miracle worthy of remembraunce, wrought by the same father, it is reported of many, such as were most likelie to haue perfect knowledge of it. At what time Penda Captain of the Marthes, inuaded the prouince of Northumberland (this Aidan being bishop) and wasting and spoyling the whole country, euen vnto Bebbæ the citie of the kinges owne abode, being not able neither by battaile, nor yet by siege

Banbrigg

to winne it, he minded to set it on fire, and had for that purpose, caried thither in certaine chaines and gables (cut off by maine force in the suburbs of the citie) a great quantity of beames, rafters, postes and small twigges, wherewith he had compassed that part of the citie that adioyneth to the land, in a great heigh, and the winde now seruing at will, the fire was kindled, and the citie began to consume. This reuerent prelate Aidan, being then in the holy Iland, about two miles from the citie, whether oftentimes he vsed to repaire to keepe his secret custome of deuotions and solitary contemplations (which place of his solitary sitting, those of the Iland were wont to shew euen to this day) beholding the flakes of fire, and great smoke ouer the citie, lifting vp his eyes and handes to heauen, with teares (as it is reported) cried out, and said: Behould, o Lord, how great mischeif Penda worketh? Which wordes of that blessed man being pronounced, the winde being by and by turned from the citie, returned backe the flames of fire vpon them who kindled them. In so much that some being hurt, all made afraied, they were faine to forsake the assault of the citie, which they sawe to be holpen by the hande of God.

How the post of the Church whereunto that holy bishop leaning departed this life could not be burned, when all the rest of the Church was burned: and of his inward life.

THE XVI. CHAPTER.

THis vertuous bishop Aidan, at what time he should depart this world, hauing laboured
in the

CHVRCH OF ENGLANDE. 217 Lib. 3.

in the office of a bishop seauenteene yeres, remained in a village of the kinges not far from the Citie of Bebbā: for hauing there a Church and a chamber, he vsed oftentimes to stay and abide there, taking from thence his iourney rounde about the country to preache the word of God, as he did in al other townes subiect to the kinge, not resting longe in any place, as hauing no possessions of his owne, but only his Church, and a small plotte of grounde lying there aboute. Being therfore sicke, they pitched him a pavilion, fastning it hard to the Church wall, on the west side thereof. In this pavilion leaning to a post, ioyned to the out side of the Church to fortify it, he gaue vp the ghost in the seauenteene yere of his bishopricke, the last day of August. His body was from thence caried to the holy Iland, and buried in the Church yarde of the monastery. But shortly after a greater Church being there erected, and dedicated in the honour of the most blessed prince of the Apostles S. Peter, his bones were transported thither, and laied at the right side of the altuar, with much honour, as that vertuous bishop had deserued. Finanus a holy man, directed thither, from the Iland and monastery of Hij in Scotland, succeded Aidan, and was bishop a long time.

It fortun'd, not long after, that Penda king of the Marshes or the Vplandish english men, inuading the coastes of Northumberland with a mighty armie, destroying with fire and sword all that he mette, burned also that village and the Church wherein that holy man Aidan died. But behold all the rest of the Church burning, that only post whereunto this holy man had leaned at the moment

Sanbrough

272 THE HISTORY OF THE

ment of his departure, could by no force of fire be consumed; The miracle being knowen and spread abroad, the Church was builded vp againe in the selfe same place, and the post also to fortify the wall as it was before. Which being done, not long after by the ouersight of the inhabitants, the village and Church also, chaunced to be set all on fire, that poste yet escaping the flame and fire as before. And wheras the fire passed through the holes of the post, whereby it was fastened to the Church wall, yet the Church burning, the poste could not be hurt. Wherupon a third Church being builded, that poste was no more set without, to bolster vp the wall as it was before, but for remembraunce of the miracle, it was had into the Church, and laied as a threshold for people to kneele vpon, and to make their deuout prayers vpon to almighty God. And it is well knowen that since that time diuers haue in that place ben cured of diseases, and with the water, wherein chippes cut from that poste haue ben dipped, many haue recovered health.

*God which
by the sha-
dowe of
Peter hea-
led the sic-
ke worketh
the like in
the dead
velikes of
holy men.
Act. 5.*

Thus much haue I written of this holy man and of his workes, not yet commending in him his wronge and euill accustomed obseruation of Easter, according to the counte of the Iewes, but vterly detesting that in: him as also I haue euidently declared in my booke *De temporibus*. But as it behoueth a true historiographer, I haue reported of him and of his doings, such thinges as were commendable, and might profit the readers. As that he was a man of great peace and charity, of great continency and humilitie, a conquerer of wrathe and couetousnes, and one that was far from all pride and vaine glory. Againe I commend

commend in him his great industry, both in keeping and in teaching the commaundements of God, his diligent reading, continuall watching, his priestly grauity in rebuking the proude and haughty, and milde demeanour in comforting the weake, and refreshing the needy. And to be short, I commend him, as one that laboured all the daies of his life (as of his most neere acquaintance I haue vnderstood) to obserue and fulfill all that was written and commaunded in the holy Scriptures, the Prophets, and Apostles.

These thinges in that holy prelate I do much embrace and commend, as thinges vndoubtedlie pleasing almighty God: but that he obserued not Easter in its due time, either as ignorant thereof, or knowing it well, yet was lead away with the authority of his country not acknowledging it, this I neither commend nor allowe. Yet in this very point this I approue in him, that in his manner of obseruing Easter he beleued, reuerenced, and preached no other thing, then we doe, that is the redemption of mankind by the passion, resurrection and Ascension of Christ Iesus, the mediator betweene God and man: and therefore he obserued his Easter not (as many falsely do suppose) altogether with the Jewes, that is the fourteenth day of the moone, whatsoeuer day it fell vpon, but he kept it ever vpon a sonday, reckning from the fourteenth day of the moone to the twentieth: and that for the faith vndoubtedlie which he had in our Lordes resurrection, beleuing it to be in the first feria after the sabbath day, in hope of our resurrection to come, which holy Church beleueth shall happen vpon the same first feria, that is vpon a Sonday, euen as our

274 THE HISTORIE OF THE

Leam. 30. lorde arose vpon a sonday, as the scripture testifieth.

Of the life and death of the vertuous kinge Sigebert.
THE XVIII. CHAPTER.

*Here foloweth
Suffolke &
Cambridg
shere.*

ABout this time, after Carpwalde, Redwaldesthe successor, Sigibert his brother, a vertuous and deuoute man, raigned ouer the East english nation. This prince while he liued in Fraunce, flying the enimitie of kinge Redwald, was there baptised. Where vpon after his returne coming to the Crowne, and desyring to folow that godly order and trade which he had seene practised in Fraunce, he sett vp a schole to bring vp children by the helpe and ayde of Bishop Felix whom he brought out of kent for that purpose, appointing them maisters and teachers after the maner of the kentish men. This kinge was so inflamed with the loue of heauen, that leauing at the laste all affaires of his realme to the gouernement of his cosen Egrick, who also before had part of his dominion with him, he entred into a monasterie which he had made for him selfe, and taking to him the tonsure, he bestowed his time to the atchieuing of the eternall kingdome of heauen. Wherin hauing with much deuotiō war-fared a longe time to God, the vplandish english men, with their olde Capitaine Penda, inuaded his dominions. His people after long resistauce finding them selues to weake, besought Sigibert for the encouraging of their souldiars, to come forth in to the field with them. Which when of his owne accorde he woulde not agree vnto, they plucked him by force out of the monasterie, and brought him against his will vnto the field, hoping

ping that the souldyars in the presence of their valiaunt Captaine, would lesse think vpon flight, and running away. Notwithstanding the vertuous man remembring his profession, being sett in the middelt of the army, caryed only a litle rodde in in his hande. Thus of the cruell heathen he was killed, with kinge Egrick, and the whole army discomfited. Anna (sonne to Guido) of the kinges bloude, succeeded in the kingdome, a man of great vertu, and the father of a blessed yssue, as we shall declare hereafter in his place. This kinge also was afterwarde slaine of the selfe same Penda, Capitaine of the Marshes or vplandishe englishmen, then heathen and vnchristened.

How Furseus buylded a monastery amonge the English men, and of his visions and holynesse: whose flesh remaining vncorrupted after his death doth also witnesse.

THE XIX. CHAPTER.

IN the time that Sigibert yet gouerned the east partes of England, a holy man called Furseus came thither out of Ireland; a man notable both for this sayings and doinges, of great vertu, and much desyring to wander and trauaill in Gods quarell, where so euer occasion serued. Coming therefore to the east coastes of England, he was reuerentlie receiued of the sayed kinge, where pursuinge his godlie desyre of preaching the worde of God, he both conuerted many infidels, & confirmed the faithfull in the faith & loue of Christ, by his painefull preaching and

276 THE HISTORIE OF THE

vertuous examples. Where falling into sickness, he had from God a vision by the ministry of Angels, wherein he was warned to go forward cheerefully in his painefull preaching of the ghospell, and to perseuere in his accustomed watching and praying, because his ende and death was certain, though the houre thereof were most vncertain, according to the saying of our Lord. *Watch therefore, because yee knowe not the day nor the houre.* With this vision being much confirmed and encouraged, he hastened with all speede to builde vp the monastery in the place kinge Sigibert had geuen vnto him, and to instruct it with regular discipline. This monastery was pleasauntly situated for the woddes and sea adioyning, being erected in the village of Cnobherburg, and enriched afterward by Anna king of that prouince, and many other noble men, with sundry faire houses and other ornaments.

This Furseus came of the noblest race of the Scottish nation, yet nobler of minde, then of blood. From the very time of his childehood, he gaue himselfe to reading of the holy scripture, and monasticall discipline, especially, as it becometh holy and perfit men, whatsoeuer he lerned to be acceptable to God, he was carefull and diligent to execute and performe. Brefely, in procelle of time he builded himselfe a monastery, wherein he might with more leasure and liberty, attend to contemplation and spirituall deuotion. In which monastery, being stricken with sicknesse, he was rapt out of his body, as the booke writē of his life doth sufficientlie testifie. In which traunce (continuing from euening vntill the next morning) he was brought to the sight of the Angelicall com-

company, and to the hearing of their blessed praises and thankes geuings vnto God. Among other things which he heard them singe, he was wonte to tell of the versicle. *Ibunt sancti de virtute in virtutem*. Holy men shall proceede from vertu to vertu. And againe. *Videbitur Deus deorum in Sion*. The God of Goddes shall be seene in Sion.

This holy man being restored againe to his body, was within three daies after taken out againe, at what time he sawe, not only greater ioyes of the blessed company of heauen, but also beside great consistes of the wicked sprits, which very busiely went about to stoppe him of his iourney toward heauen with their often accusations, yet auailing nought against him, the holy Angels countregarding him and defending him. Of all which thinges, who listeth more at large to be instructed, as with what spitefull subtelties the wisked sprits obiected alwaies against him, not only his workes and superfluous wordes, but also his very thoughtes as if they had them written in a booke; likewise what glad and heauy tidings he vnderstood of the Angels, and of other holy and iust men appearing then vnto him, let him reade the litle booke which is written of his life, and he shall receaue (I doubt not) therby much spirituall comfort and instruction. Among the which yet one thing there is, that we haue thought good for the profit of many, to expresse in this our history.

At what time in his traunce he was caried vp to heauen-warde, he was commaunded of the Angels who caried him, to looke downe into the worlde. Which when he did, he saw as if it

378 THE HISTORY OF THE

were a darke and obscure vally vnderneath him: Also in the ayre foure seuerall fyres, not farre distant one from the other. Asking therfore the Angells what fyres those were, it was tolde him that those were, the fyres which shoulde burne & consumethe worlde. The first fire they layed, was the fyre of lying, which we all incurre when we doe not fulfill the promise which we made in baptisme: that is, to renounce the diuell and all his workes. The second, of couetousnes, when we preferre the riches of the worlde, before the loue of heauenly thinges. The third, of strife and debate, when we sticke not to offende the mindes of our neighbours, euen in trifling and superfluous matters. The fourth, of wickednes and impietie, thinking it a light matter to iniury, beguile, or vse violence towards weaklings. These foure fyres encreasing by litle and litle, at the lenght so extended, that ioyning altogether, they grew to a great and immense flame. Which approaching nigh vnto him, fearing, he cried to the Angell, Lorde, beholde the tyre draweth to me, To whom the Angell sayed, Feare not. That which thou hast not kindled, shall not burne thee. For though this flame seeme vnto thee terrible great, and hougry, yet it trieth enery one according to the desertes of his workes, for the worldly desire that eche one hath, shal burne (& purifie) in this fyre: and as a man burneth in his body by vnlawfull pleasure, so departed out of his body, he shall burne by due and deserued paine.

*The paines
of Purgatory.*

Then he sawe one of the three Angels, which in both his visions had bene his guides, to go before

before and diuide the flames from him, the other two warding him also one eche side frō the dāger of the fire, he saw againe the diuels and wicked spirits flyeng though thé, fighting with fire against the iust, after folowed the accusation of the wicked spirits against him, the defence of the Angels for him, and a greater sight of the heauenlie companie. Amonge the which, many of his owne nation of Scotland appeared, vertuous priestes in their life time, and men of great opinion of holynesse, of whom he learned diuers thinges very profitable both for him selfe and other, which would learne of him. Who after they had ended their communication, departing vp to heauen againe with the other blessed company, three Angels remained with Furseus to bringe him a backe againe vnto his body.

In their returne, as they approched to that great fyrea foresaied, the Angell parted the fyre from him, as before, yet when this man of God had entred the waye made betweene the flames, certain of the wicked spirits snatching vp one of them which they tormented in the fires, threwe him at him, and touching him, burned his shoulder & his cheeke. The man of God knew the person passing well, & remembred that at his death he had taken of him a garment of his bequethed vnto him. But the holy Angel taking away speedely the tormented soule, threw him againe into the fyre. Whereat the wicked spirit sayed, repel him not now, you receiued before, for as you tooke the goods of this sinner, so ought you also to take part of his paines & torments. Vnto whō the Angel answering, sayed, he toke it not of couetousnes

but for the sauing of his soule: with this the fire ceased, and the Angel turninge to the man said. That which thou haste kindled, hath now burned in thee, for if thou haddest not taken the mony of this man dying in his sinne, the torment of his fire had not touched thee: and here in many wordes the Angell taught him, what was to be done concerning their salvation which did repent. The man liuing longe time after, bore the signe of that fire which he suffred in soule, visible and euident to all men in his shoulder and cheeke, and the flesh after a maruailous maner shewed that openly, which the soule suffred secretlie. He endeououred euer after, as he was also wont before, to preache both by wordes and example to all men, the trade and duty of a vertuous life. The maner of his visions, he communicated only to such, who of vertuous desire and holy zeale desired the same.

It remaineth yet (touching this man) that we here recire the credible reporte of an auncient brother of our monastery, who saith he heard of a very trusty and vertuous man, that he had sene this Furseus in the prouince of the East costes of England, and had heard of his owne mouth these visions. Reporting moreouer, that in the sharpest frost of deepe winter, that holy man sitting but in a slight garment, as he recounted these visions, through the great feare, and pleasure also conceived by the remembraunce therof, he would sweat as if it had bene the hot hottest day in the midst of sommer,

To returne to our principall purpose, this holy man hauing preached the worde of God many yeares in Scotlande, and not being able to endure
any

CHVRCH OF ENGLAND. 281 Lib. 31

any longer the commotion of the people, leauing all that he had, he departed from his natie country & Iland which he was borne in. From thence he came to the easte coast of England, preaching there the worde of God, and erecting at last (as we touched before) a famous Monastery : all which thinges duly perfourmed, intending vtterly to abandonne all worldlie cares and troubles, together with the gouernement of the monastery, he committed the charge of soules to his brother Fullanus, and to Gobbanus and Dicellus priestes, taking vpon him the most solitary life of an Anchoret. He had an other brother called Vltanus, who also after long proufe and triall in the monastery, went vnto a wildernesse and lead an Eremites life. To him he went all alone, liuing one whole yeare with him in continency, prayers, and daily labour of his handes.

The country being after, much disquieted by often inuasions of ennemies, and monasteries themselues being in danger, leauing all thinges in good order, he sailed into Fraunce, where being honourably receiued of the French kinge Clouis the second, and of Erkinwald then preuost of Perone, he builded there a monastery in a place called Latiniacum, where not long after falling sicke he died. Whole body Earkinwald the preuost taking from thence, kept it in the porche of his Church, vtill the Church it selfe was consecrated in Perone. Which being solemnely done within six and twenty daies after the body was brought thither, and being remoued from the porche to be layed by the high aultar, it was founde as whole and vncorrupted, as if the man had departed but that very houre. Four yeares after

282 THE HISTORIE OF THE

after a litle chappell being erected at the east side of the altar, where the body should more honourably be entoumbed, being taken vp againe to be transposed thither, it was founde in like maner without any blemish of corruption. In which place it is well knowen, that his merites haue beene much renowned by sundry miracles, wrought by the almightie power of God. Thus much we haue bresely touched of the incorruption of his body, that the reader might more clearly vnderstande, of what excellencie and vertu this man was: Of all which things, and of other his vertuous companions in the booke written of his life, he that readeth, shall finde more ample mention made.

How after the death of Honorius, Deusdedit succeeded, and who in that time were bishops of Rochester, & in the east partes of England.

THE XX. CHAPTER.

IN the meane while Felix bishop of the east Englishmen departing this worlde, hauing bene their bishop 17. yeares Honorius the Archebishop of Canterbury created in his place Thomas one of his deacons, borne in the prouince of Giruij, after whose death liuing in that bishoprick fyue yeares, he substituted in his roome, Beretgillus, furnamed Bonifacius a kentishman borne. Honorius also the Archebishop (the measure of his life expired) passed to a better in the yeare of our Lord, 653. the last day of October. Whom Deusdedit a west Saxon borne succeeded, after a yeare and a halfe, the see being vacant all that tyme: for whose creation and consecration Ichamar bishop of Rochester came to Canterbury. He was consecrated

Ms. 653.

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CHVRCH OF ENGLAND. 283 Lib. 3.

erated he 24. of March, and gouerned that see 9.
yeares 4. moneths and 2. dayes. After whole
departure, Ithamar consecrated in his place Da-
manianus, a Suffex man borne.

*How the Marshes or vplandish englishmen (that is
the sheres of Lincolne, Couentry, Lichefield & Wor-
ceter) were made Chistian vnder Penda their kinge.*

THE XXI. CHAPTER.

AT this time the middelenglishmen (that is
the shere aboue named) receiued the Chri-
stian faith, and the Sacraments thereof vnder Pē-
da their kinge, sonne to Penda that cruel and vn-
mercifull heathen. This being a vertuous young
man worthy of the name and person of a kinge,
was of his father put in gouernment of that con-
trie. Who coming after to Oswin kinge of Nort-
humberland, requiring Alcflod his daughter to
wife, could in no other wise obtaine his suite, vn-
lesse he would as that countrie did, receiue the
Christian faith, and be baptised. Herevpon the
ghospell was preached vnto him, who hearing
the promise of euerlasting life, the hope of resurre-
ction and immortalitie of the soule, yelded him
self gladly to be Christened, althoughe he should
not haue sped of his suite. To this he was much
persuaded by Alcfrid kinge Oswins son, who had
married his sister Cymburg king Pendas daughter.
Thus then he with the Erles and knightes that
waited vpon him, and all their seruauents, were
baptised of Finan the bishopp in a famous
towne of the kings, called Admurum, frō whence
he returned home with much ioy and comfort ac-
companied with foure priestes, notable both for
learning and for vertue, who should instruste and
baptise his people. These priestes were called,
Cedda

*The first
Christening
of the
Marshes
of middle-
land en-
GLISHMEN.
An. 550.*

*By Ear-
wick.*

284. THE HISTORIE OF THE

Cedda, Adda, Betri, and Diuna, who was a Scottishman borne, the other three English. Adda was brother to Vtta that holy and vertuous priest that we mentioned before, and Abbot of the monastery called Cubeshead.

Ad Ca-
ptum caput

These foresaied priestes entring the prouince of the middleland with the Prince, preached there the worde of God, and were gladly heard, wherupon many daily, as well noble as of the baser sorte, renounced the filth of idolatry, and were cleansed in the fonte of life. Neither king Penda father to this young prince, did withstande or gainsaie the preaching of the ghospell in his dominions, if any would heare it. But hated in dede and persecuted all such, as bearing the name of Christians, liued not according to the faith they professed: saying, that such men were wretched and worthely to be despiced, which regarded not to please their God in whom they beleued. These thinges began two yeares before the death of kinge Penda the younger, who being after slaine, and Oswin a most Christian kinge succeding him in the crowne, Diuna one of the foure foresaied priestes, was consecrated of Finanus, and created bishop of all the middle or vp-landish men. For the scarcity of priestes caused, that ouer all that people one bishop was set, who gayning to the faith in short time a great multitude of people, died in Fepping, leauing for his successour Geollach a Scottish man also borne, who not longe after leauing the bishoprike, returned to his countrie the lland of Hij, where the chief & principall monasteries of Scotland were. To him succeded Trumher a vertuous man and brought vp in religion, an Englishman borne, but

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CHVRCH OF ENGLAND. 285 Lib. 2.
but consecrated bishop of the Scottes, in the rei-
gne of kinge Wilher, as we shall declare hereafter
more at large.

*How the East Saxons at the preaching of Cadda, re-
ceiued againe the faith, which vnder kinge Sigi-
bert they had loste.*

THE XXII. CHAPTER.

AT this very time, the east Saxons by the
meanes of kinge Oswin receiued againe the
faith, which before (with the expelling of Me-
litus the first bishop of London out of the coun-
try) they abandoned. Their kinge then was Sig-
bert, succeding to Sigbert surnamed the little.
This Sigbert being a nere and familiar frende of
kinge Oswin then king of the Northumbrians,
came by that occasion oftentimes to Northum-
berland. At which metinges the vertuous kinge
Oswin vsed eftsoones to perswade with him, that
such could not be Gods which were made with
mens handes, that wodde or stone could not be
any quicke matter to make a liuing God, the pie-
ces and remnants whereof, either were wasted
with fire, or serued to make vessels for the vse of
mā, or otherwise being naught worthe, were caste
forth, troden vnder foote, and turned into earth.
God rather, saied he, must be vnderstoode to be
of maiesty incomprehensible, to mens eyes inui-
sible, almighty and euerlasting, who made both
heauen and earth and all mankinde, gouerned
them also, and should iudge the whole worlde in
equitie, whose mansion place is euerlastinge. Fi-
nally that all such as would learne and perfourme
the will of their Creatour, should vndoubtedlie
receiue of him therefore life euerlasting.

*The coun-
try about
London.*

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These and such other godly aduertisements, being frendly and brotherly from time to time made and repeated by Oswin to king Sigbert, he began at length (his other frendes agreeing therto) to fauour and beleue them. Wherevpon aduise being taken with his companie, and all both consenting and pricking him forward, he was baptised of bishop Finan in the citie of Admurtum, nigh vnto the walle wherewith the Romanes parted Britannie from the Scotcs, twelue miles from the East sea. Kinge Sigbert, beinge now a citezen of the euerlasting kingdome, returned to his earthly kingdome, requiring of king Oswin to haue with him some learned men and preachers to conuert his coutrie to the faith. Who sending for Cedda, & an other vertuous priest out of the middle land, directed the to the east Saxons there to preache the faith vnto them. Where hauing preached a long time the worde of life, and made a great haruest vnto Christ, Cedda departed home againe, and came to the holy Hand to talke with Finan bishop: who hearing the prosperous successe of the gholpell, & the free courle it had, calling vnto him two other bishops, he consecrated & ordained Cedda bishop of the East Saxons: Cedda being made bishop, returned to his prouince, and began with more authoritie to perfect the worke he had begonne, erecting in diuers places churches, making priests and deacons, who in preaching and baptising might assist him, especially in the cities of Ithancester and Tileburg, the one standing vpon the Thems, the other vpon a braūche therof called Pente: in which two places diuers newlie assembling together Christened, he instructed the after the rules of religious persons,

*Cedda the
second bishop
of London, and
Essex. Chesham
mesford &
Tilbury.*

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CHVRCH OF ENGLAND. 287 Lib. 34

as farre as their tender capacity could then conceiue.

Thus when the heauenlie discipline and holie deuotion daily increased, to the great ioye of the prince and the comfort of all the people, behold by the instinct of the olde enemy of mankind, this vertuous Prince was murdered by the hands of his owne alliaunce. The cruell executors of this hainous acte were two German brothers, who being examined vpon what motion they committed that detestable facte, answered, for no other cause but for that they hated the prince for his ouermuch clemencie in pardoninge his enemies & forgeuing all offences done at the entreating of the parties. This loe was their grudge conceiued against the king, for which they murdered him: truly because he deuoutly and sincerely obserued the commaundements of God, though yet in this his guiltlesse death, a true fault of his was punished, according as the holy bishop Cedda had foretolde him. For this Prince hauing in his courte one that liued in vnlawfull wedlocke, and being therfore excommunicated of the bishop (not being able by any other means to hinder that wicked copulation, or amend it) and not onely he but al other also that woulde either kepe him company or eate with him, the Prince neglected vtterly this sentence of the bishop. It fortuned the prince being inuited of the excommunicated man to a feast, going thither, mette in the waye the bishop, at whole sight the king being much a feared, lighted off from his horse (as the bishop also incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offended with the king (for the euil example he gaue) touching him lying on the ground with the rodde he helde in his hand,

Excommu-
nication.

*So Peter
pronounced
Ananias to
death.
Act. 5.*

protested vnto him with a lowde voice, and with bishoply authoritie, saying: I tell you, because you woulde not refraine from the house of that wicked and damnable person, in that house you shall die. Yet it is to be thought, that such a death of so vertuous a man, did not only wipe away this fault, but also increased his merit, because he was slaine for vertues sake, and for obseruing Gods commaundements, as by the confession of those which slew him, it before appeared. To this Sigbert, Suithelme sonne to Sexbald, succeeded in the kingdome, and was baptised of bishop Cædda in the prouince of the east englishmen, in a towne of the kinges called, Rendlesham: Edelwald kinge of the east english, brother to Anna their former kinge, was Godfather to this Suithelme.

How the same Bishop Cædda, obtaining of king Oswald, a place to builde a monastery, by fasting and prayer did consecrat it to God: and of his death.

THE XXIII. CHAPTER.

THIS man of God Cædda being bishop of the east Saxons, vsed yet oftentimes to visit his owne countrie of Northumberland, and there to preache the gospel. Edilwald sonne to kinge Oswald, who raigned in a parte of Northumberland ouer the people called Deiri, perceauing this bishop to be a holy, wise and vertuous man, required him to take of his gift, a piece of ground toward the building of a monastery, wherein he and his people might resort to heare the worde of God, to praise, and to bury their dead. For he be-
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*The founda-
tion of
monasteries*

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CHVRCH OF ENGLAND. 289 Lib. 3.

keened he should much be comforted and holpen by their good prayers, who should in that place serue God. This kinge had in his house Celin brother to bishop Cedda, a man of no lesse vertu, who preached and ministred the sacramentes (for he was a priest) to him and all his court. By whose meanes he came to the knowleadge of Cedda, and was induced to loue him. The holy bishop at the kinges request, chose but a place to erect a monasterie in the high and desert mountaines, where before that time were rather starting holes for theeties, or dennes for wild bestes, then meete mansion places for men. Hereby the prophecy of Esaye seemed to be accomplished saying, that *in the poisoned couches of dragons, swete grasse and rushes should growe*, meaning that the frutes of good workes should blossom and spring, wher before men lining bestly made their abode.

This vertuous bishop, desyring by prayer and fastinge first to purge as it were the place from the former filth of iniquities there committed, &c so to set vpon the foundation of the monasterie, obtained licence of the kinge, all the Lent that *Fasting in* then approched, to remaine in that place, to fast *Lent vntill* and praie there after his maner: in al which time, *eveninge.* fasting euerie daye, except the Sondayes vntill the euening, as the maner is, he receiued then but a litle bread with one egge, and a litle milke mingled with water. Foras he sayed, the custome of them of whom he learned the trade of monastical *Consecra- on of holy* life, was, that in the new erecting of any mona- *places.* stery or church, the places should be first consecrated to God with fasting and prayer. In this his fest, ten dayes yet only remaining of the forty, the king sent for him vpon occasion of certain affaires:

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But to the entent that so godlie a purpose might not be interrupted by occasion of the Princes bu-
sines (though he brake off him selfe) yet he en-
treated Cinbellus his priest and naturall brother,
to make an ende of that he had begonne: which
being of him gladlie and vertuously fulfilled, he
erected the monasterie now called Lesting, ge-
uuing vnto it, the same rules and order of religion
as the monkes of the holy Iland vsed, where he
was brought vp in.

Thus gouerning both his bishopricke and
this monastery many yeares, at the lenght as he
visited the monasterie in the time of a plague, in-
fected with the same sicknes he there died. Hewas
first buried abroad, but after a church being there
builded of stone in the honour of our Lady, he
was taken vp and layed at the right side of the
altar. The bishop at his departure, left the mo-
nasterie to be gouerned of his brother Cedda,
who after, also was made bishopp, as we shall
anon declare. For foure german brothers (which
is a rare thing) Cedda, Cymbil, Celin, and Ceadda
were all vertuous priestes, and two of them bish-
ops. When it was knowen in Northumberland,
that their bishop was dead and buried, thirty
brethern of the monasterie which he erected a-
monge the east Saxons, came to the place where
he died, desyring eyther to liue, by the body of
their fater or (if it so pleased God) to die and
be buried there. Who being gladly receiued of the
brethern, in that time of mortalitie, were all ta-
ken out of this life, except one litle boye, who
(as it is well knowen) was saued by the prayers of
the Bishopp. For liuing many yeares after, and
studying holy scripture, he learned at lenght that
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*Intercessions
of Saints.*

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CHVRCH OF ENGLAND. 291 Lib. 7.

he had not bene as yet baptised, wherevpon being forthwith christned, afterward he was promoted to priesthooe, and proued a profitable member to the church, of whom we doubt not to pronounce but that (as I sayed) he was by the speciall intercession of that blessed bishop (whose body of charitie he came to visit) saued from the danger of death, both that he might thereby escape eternall death, and might be occasion also of life and saluation to other by his doctrine.

How the prouince of the Marshes, receiued the faith of Christ, Penda their kinge being slaine. And how Oswin vowed for the victorie against Penda, Twelve same places to the building of monasteries.

THE XXIV. CHAPTER.

IN those dayes kinge Oswin, after often and cruell inuasions of the heathen and vnmercifull Prince Penda (forced thereunto of necessitie) offered him many and most precious iewels with an infinit summe of treasure, to procure quiet and peace to his countrie, and to cease the continuall wasting and cruell spoyles that he made. But the heathen and barbarous tyrant yelding nothing to his request & petitiō, but pursuing his deadly enterprise, and protesting vtterly to extinguish the whole nation from the highest to the lowest, the vertuous kinge Oswald, called for the helpe of God, against the barbarous impiety of his enemy, vowing and saying, sith the infidell regardeth not our presents, let vs offer them to our Lord God, who wil vndoubtedly regard them. And withall he vowed, that if he had the vpper hand of his ene-

Powers to
God.

my, his young daughter should be consecrated to God in perpetuall virginity, and that twelue farme places, with the lands appertaining, should be couerted to the erecting of monasteries: which being sayed he prepared him selfe to battaile with a very small army. The army of the heathen was reported, to haue ben thirty tymes more in quantity, containing thirty whole legions well appointed and gouerned with olde tried and valiaunt capitaines: Against all which kinge Oswin with his sonne marched forth boldely, although with a very smal army (as haue we sayed) yet with a sure confidence in Christ. His sonne Ectrid, was at that time kept in ostage in the prouince of the Mercians vnder Queene Cinwise. Edelwald son to kinge Oswald, who in all reason ought to haue flode with his countrie and vnle kinge Oswin, forsoke both, and became a capitaine vnder the heathen prince. Although when the field was begonne, he departed a side, & getting him to a hold hard by, he expected the euent of the battaile.

Thus meting and coupling together, the thirty capitaines of the heathen prince were all put to flight and slaine, and with them almost all other which came from other countries for to ayde them. Amonge the which was Edilher, brother to Anna kinge of the east english, then raigning after his brother, who also had bene the chiefe and principall motiue of the battaile. And whereas the field was fought nere to the riuer Iuuer, it did at that tyme so ouerflowe all the bankes and fieldes there about, that in the flight more of the enemies were drowned in the water, then slaine with the sworde. The noble victorie beinge by Gods helpe so miraculously obtained, incontinently

CHVRCH OF ENGLAND.

293 Lib. 3.

nently kinge Oswin rendring due thanks there-
fore, and performing the vow he had made,
gaue his daughter Elfred which was yet scant one
yeare olde, to be brought vp and consecra-
ted to perpetuall virginitie, and the twelue pos-
sessions which he promised, for the erecting of *The founda-
tion of*
the monasteries, where in steede of worldly til-
lage and commodities, religious monkes by *Monaster-
ies.*
continuall deuotion might labour to purchase
eternall rest and peace for him selfe and the coun-
trie. Of which twelue farmes, six he appointed
in the prouince of the Bernicians, and six other
in the prouince of the Deirans. Ecche farme
contained ten houtholdes, which made in all
six score.

The daughter of Oswin entred the monastery *winby.*
of Hartesiland, there to be brought vp vnder Hil-
da the Abbess in religion and perpetuall virgini-
tie Who two yeres after, purchasing a farme
of ten houtholdes, builded for her selfe a mona-
sterie in a place called Stranshalch. In which mo-
nastery this kinges daughter was first brought vp
as a scholer, but was after her selfe a ladie and
teacher of monasticall life, vntill at the age of
threscore yeres, this vertuous virgin passed to the
blesSED mariage of her heauenlie and longe de-
sired spouse, Christ her Sauour. In this mona-
sterie, she, her father Oswin, her mother Ean-
fred, and her grandfather kinge Edwin, and
many other noble personages, are buried in the
churche of S. Peter the Apostle. This bat-
tall kinge Oswin fought in the countrie of
Hilde, the thirteenth yeare of his raigne the 15.
daye of Nouember, to the great quiet and com-
moditie both of all his dominions, and of the

394 THE HISTORY OF THE

aduerſarie party alſo. For his owne countrie he ſet at reſt, and deliuered from the cruell inuaſions of his deadly enemies, & his aduerſaries the Marſhes and middle-english men, he brought to the faith of Chriſt, their wicked head beinge once curt oft.

The firſt biſhop (as we ſayed before) both of the Marſhes and of all the midlenglifhmen, and alſo of thoſe of holy Iland, was Diuna, who died in the countrie of the midleenglifh men. The ſecond biſhop was Cellach, who leauing at length his biſhoprick yet liuing, returned to Scotland: both theſe were Scottiſhmen. The third biſhopp was Trumher an englishman borne, but inſtructed & made byſhop of the Scottes : who was alſo Abbat of Ingethling monaſterie, buylte in the place where kinge Oſuius was ſlayne. For Queene Eanſled coſen and alliant to Oſuius, required of Oſwin (who had killed Oſuius) in parte of ſatiſfaction of his vniuſt murder, the erecting of a monaſterie for the uſe of the holy man Trumher, who alſo was of kinne to Oſuius. To the ntent that in that monaſterie, dayly prayer might be made for the health and ſaluation of both kings, aſwell of the ſlaine, as of him that ſlewe.

This kinge Oſwin, raigned three yeares after the death of kinge Pendā, ouer the Marſhes and ouer the ſouth people England, ſubduing alſo the nation of the Pictes for the moſte parte, to the allegaunce of the english men. At what time he gaue to Penda (ſonne to Pendam, the heathen) becauſe by marriage he was now his coſen, the kingdome of the ſouth Marſhes, containing (as men ſaye) ſyue thouſand families, diuided by the riuer Trent from the Northmarſhes, whole

CHVRCH OF ENGLAND. 295 Lib. 3.

whose lande containeth 7000. families or householdes. But the same Penda the next spring after was traiterously slayne by the treason (as they saye) of his owne wife, in the very tyme of Easter. Three yeares after the victory of Oswin and the death of Penda the hethen, the nobilitie of the Marshes Immin, Eaba, and Eadbert rebelled against kinge Oswin, auaucing to the crowne Wulfher sonne to Penda a younge man, whom vntill that tyme they had kept preny: Thus expelling the gouernours set ouer them by king Oswin, who was not their naturall kinge they recovered agayne valiauntly both their liberty and their landes, liuing from that time forewarde free vnder a kinge of their owne bloude, and seruing ioyefully the true king of al kinges, Christ our Sauiour, to be at lenth partakers of his euerlasting kingdome in heauen. This Wulfher raigned ouer the Marshes 17. yeres. His first bishop, as we said before was Trumher, the second Iaroman, the third Ceadda the fourth Winfrid. All these in continuall succession, were bishops of the Marshes vnder kinge Wulfher.

How the controuersie about the obseruation of Easter, was moued against those which came out of Scotland.

THE XXV. CHAPTER.

IN the meane while after the death of Aydan, Finan succeeded in the bishoprick of Northumberland, sent and consecrated of the Scottes, who in holy Iland builded a church meete for a bishopps see, yet not of stone but of oken tymber

and thatche worke, as the maner of the Scottes was. This church afterward, the most reuerend father Theodore Archbishop of Caunterbury, dedicated in the honour of S. Peter the Apostle.

Eadbirt also, after bishop of that place, covered the church both the ruffe & the walles with lead.

A controuersie about the obseruation of Easter.

About this time a great cōtrouersie was moued touching the obseruation of Easter, the bishops of France and Kent affirmed, that the Scottes obserued the Sondag of Easter, contrary to the accustomed maner of the vniuersall church. And amonge them one Romanus a Scott borne, but yet instructed in the truth in Fraunce and Italie, and therefore an earnest and stoute defender of the true obseruation of Easter.

Who ioyninge and disputing of this matter with Finanus the bishop, induced many to the truth, and enflamed other to a farder searche and examination of the question, but with Finanus himselfe coulde nothinge preuaile, but rather exasperated him, being a man of a hasty nature, and made him an open aduersarie to the cause. Iames that reuerend deacon of the archbishop Paulin, with all such as he conuerted to the faith, obserued the true and catholike time of Easter. Eanfled also the queene, kinge Oswins wife with all her traine and company, obserued it after the same maner, accordinge as she had seene it practised in Kent, bringinge with her one Romanus out of Kent a Catholique pryest.

By this variaunce it happened oftentimes, that in one yeare two Easters were kepte, and that the kinge finishing his feast, and solemnizing the feast of Easter, the Queene with her com-

company continued the fast, & kept palme Sunday. Yet this diuersitie of obseruing Easter, as longe as Aidan liued, was of all men tolerated, knowing very well that though in obseruing Easter, he followed the custome of those with whom he was brought vp, yet he belened as all holy men did, and kept vnitie and loue withall. Vpon which consideration he was beloued of all men, euen of those which varied from him in that opinion, & was reuerenced, not only of the meane and common sort, but also of Honorius the Archebishop of Canterbury, and of Felix the bishop of the east english. But after the death of Finan, which succeded him, Colman being made bishop (sent also out of Scotland) the controuersie began to increase, and other variaunces touching externall maner of life, were stirred vp. By occasion wherof many began to feare and doubt, lest bearing the name of Christians, *they did runne* (as the Apostle saith) *or had runne in vaine*. This controuersie reached euen to the princes themselues, to King Oswin and his sonne Alcfrid. For Oswin being brought vp and baptised of the Scottes, and skilfull also of their tongue, thought the maner which they obserued to be the best and most agreable vnto truth. Contrary wise Alcfrid, the Kinges sonne, being instructed of the lerned man Wilfrid, preferred worthely his iudgement before all the traditions of the Scottes. This Wilfrid for better instruction and lerninges sake had trauailed to Rome, and liued also a longe time with Dalphinus the Archbishop of Lions in Fraunce, of whom also, he tooke ecclesiasticall consure. To this lerned man Prince Alcfrid gaue a monastery of fourty families
in a

298 THE HISTORIE OF THE

*Tonſura
eccleſiaſti-
ca coronā
ſuſceperat.*

in a place which is called Humpum. The Scottes before were in poſſeſſion of that monaſtery: but becauſe after the deciſion of this controuerſie, they choſe rather of their owne accorde to departe and yelde vp the place, then to chaunge their accuſtomed maner of obſeruiug Eaſter, it was geuen by the prince to him, who both for learning and vertu was worthy thereof.

About this time Agilbert biſhop of the weſt Saxons, a frende of Prince Alcfrid and Wilfrid the Abbot, came to the prouince of Northumberland, and ſtaied there with them for a ſpace, who in the meane while at the requeſt of Alcfrid, made Wilfride a prieſt. He had in his company alſo at that time one Agatho a prieſt. At their preſence therfore the queſtion being renewed, and much talked of, they agreed on both ſides, that in the monaſterie of Stranſhalch, where that deuout and vertuous woman Hilda was Abbeſſe, a Synod ſhould be kept for the deciding of this queſtion, and other then in controuerſy. To this Sinod came both the kinges, Oſwin the father, and Alcfrid the ſonne. With king Oſwin, ſtoode biſhop Colman, with his clergy of Scotland, Hilda alſo the Abbeſſe with her company, among whom was Cedda that reuerend biſhop lately conſecrated of the Scottes (as we haue touched before) who in that aſſembly was a moſt diligent interpreter on both ſides. For the other opinion which kinge Alcfrid folowed, Agilbert the biſhop ſtoode, with Agatho and Wilfrid prieſtes. Iacobus and alſo Romanus, two other lerned men, ſtoode of that ſide.

Fiſt then kinge Oſwin (premiſing that it be-
houed

haued those which serued one God, to kepe one order and rule in seruing him, nor to vary here in celebrating the heauenly sacramentes, who looked all for one kingdome in heauen, but rather that the truth ought to be serched out of all, and followed vniformely of euery one) commaunded his bishop Colman, first to declare what his obseruation was, whence he receiued it, and whom he followed therein. The bishop answered and saied. The Easter which I obserue, I haue receiued of my forefathers, of whom I was sent hether bishop, who all being vertuous and godly men, haue after the same maner obserued it. And this obseruation, that you may not thinke it a light matter or easely to be reiected, is the selfe same, which S. Iohn the Euangelist, the disciple whom Iesus specially loued, withall the Churches vnder him obserued. These and such like wordes when bishop Colman had spoken, the kinge commaunded Agilbert the bishop to speake his minde also, and to bringe forth the beginning and author of his maner of obseruing Easter: vnto whom Agilbert answered: Let I beleeche you, my scholar Wilfrid priest speake herein for me, for we and all that sit here, be of one minde, and obserue herein the ecclesiasticall tradition vniformely. Beside he shall better expresse to your highnes the whole matter, speaking himselfe the english tounge, then I shall be able vsing an interpreter. Then Wilfrid (the kinge commaunding him) spake in this wise.

The Easter which we obserue, we haue sene in like manner to haue bene obserued at Rome, where the blessed Apostles Peter and Paule, liued

ued and preached, suffred, and are buried. This maner we haue sene to be obserued in all Italy and Fraunce, passing through those countries, partly for study, partly on pilgrimage. This maner we knowe to be obserued in Afrike, in Asia, in Egypt, in Grece, and through out all nations and rouniges, of all the world, where the Church of Christ taketh place, after the selfe same order and time, beside only these fewe and other of like obstinacy, the Pictes I meane and the Britons, with whom these men from the two fardermost Ilandes of the Ocean sea (and yet not all that neither) do fondly cōtend against the whole worlde. Here Colmanus the bishop interrupted him and saied. I marvail much you terme our doing a fond contention, wherein we follow the example of so worthy an Apostle, who only leaned vpon our Lordes brest, and whose life and behauiour all the worlde accompteth to haue bene most wise and discrete. Vnto whom Wilfrid answered, and saied.

*Prin-
cipal
pre-
scribes.*

*The primi-
tine church
as the first
did not ab-
rogate all
Iuifh cere-
monies.*

God forbid we should charge S. Iohn with fondnesse or lacke of wit, for he in his obseruation kept yet the decrees of Moyfes lawe literally, according as the whole Church followed, yet in many thinges the Iuifh maner: for why? The Apostles were not able vpon the sodain to blotte out all customes and rites of the lawe instituted of God himselfe, as all that come to the faith must of necessitie abandonne Idols inuented of the diuell. And this forsothe they were forced to beare a time withall, lest the Iewes which liued amonge the gentils, might be offended. For in the like consideration also S. Paul did circumsise Timothie, offered bloudsacrifices in the temple, shaued

Actes. 16.

THE
ried. This
all Italy
countries,
his maner
Asia, in
l nations
e Church
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terally,
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CHVRCH OF ENGLAND. 301 Lib. 36

shaued his head at Corinth with Aquila and Priscilla, all truly to no other intent, but that the Iewes might not be offended. Vpon this consecration Iames saied vnto Paule. *Tou see brother, how* *Act. 18.*
many thousandes of the Iewes haue receiued the faith,
& all these are yet zelous followers of the lawe. Notwithstanding the light of the gospell now shining through out the worlde, it is not now necessary, no it is not lawfull now for any Christian man to be circumcised, or to offer vp bloody sacrifices of beastes. S. Iohn therefore according to the custome of the lawe, in the fourteenth daie of the first moneth at the euening, began to celebrate the feast of Easter, not regarding whether it fell on the Sabaoth daie, or any other day of the weeke. But S. Peter preaching the gospel at Rome remembering that our Lord arose the first day after the Sabbath, geuing thereby to vs certain and assured hope of our resurrection, he vnderstode the obseruation of Easter in such sorte, that according to the custome and commaundments of the lawe, he looked for (euen as S. Iohn did) the rising of the Moone at euening in the fourteenth day of his age, in the first moneth. And at the rising thereof at euening, if the morow after were Sunday (which then was called, the first day after the Sabbath) he began in that very euening to obserue the feast of Easter, as all we do euen to this day, beginning on Easter eue. But if Sunday were not the next morow after the fourteenth day of the change of the Moone, but the sixteenth, seuentēth, or any other day of the Moone vntill the one and twentieth, he taried for the Sunday, and the Saterday before vpon the euening, he began the most holy solemnitie of Easter.

Exo. 13.

Iohn. 20.

*This maner is obserued
nowe vni-
formely in
all Chri-
stendoms.*

Thus

302 THE HISTORIE OF THE

Thus it came to passe that Easter sonday was kept only, either the fiftenth day of the chaunge of the Moone in the first moneth, or the one and twentieth, or in some day betwene (as the sonday fell) and no daie elles.

Exod. 12.

Exod. 12.

Neither doth this new obseruation of the ghospell & of the Apostles, breake the olde lawe, but rather fulfill it. For in the lawe it is commaunded, that the passeouer shoulde be solemnised from the euening of the 14. day of the chaunge of the moone of the first moneth, vntill the 21. day of the same moone. Which obseruation, all the successours of S. Iohn in Asia after his death, and the whole vniuersall Church throughout the whole worlde, hath embraced and followed. Againe it was by the Nicene councell not newly decreed, but confirmed (as the Ecclesiasticall history witnesseth) that this is the true obseruation of Easter, and of all Christian men to be celebrated after this accompt. Whereby it is clere my Lord Colman, that you neither followe the example of S. Iohn (as you suppose) neither of S. Peter, whose tradition wittingly you withstande, nor the law, nor the ghospel in the obseruation of your Easter. For S. Iohn obseruing the time of Easter according to the lawes of Moyse, passed not vpon the Sonday, as you do, who keepe your Easter alwaies vpon a Sonday. Againe S. Peter celebrated the Easter vpon the Sonday from the fiftenth day of the chaunge of the moone, vntill the 21. day, which you follow not, who keepe it so vpon the Sonday, that you reckon from the 14. day of the chaunge, vnto the 20. So that oftentimes you beginne your Easter in the 13. daie of the change at euening, which nei-

CHVRCH OF ENGLANE. 303 Lib. 3.

neither the olde lawe obserued, neither Christ in eating his passeouer, and instituting that most holy Sacrament in remembraunce of his passion vsed, but on the 14. daie. Againe the 21. day of the moone which the lawe expressely commaunded, you do vtterly exclude from the celebrating of your Easter. Thus as I said, in the obseruation of that most excellent festiuitie, you neither agree with S. Iohn, neither with S. Peter, neither with the law, neither with the gospel.

To these Bishop Colman replied, and saied. *Ensb. l. 7.*
 How thinke yee? Did Anatholius that holy man *cap. 28.*
 and so much commended in the ecclesiasticall hi- *Hist.*
 story of you before alleaged, thinke or teach con-
 trary to the lawe and the ghospell, writing that
 Easter ought to be obserued from the 14. day of
 the moone, vnto the 20? Is it to be thought that
 our most Reuerend Father Columba and his suc-
 cessours, vertuous and godly men, who kept their
 Easter after the same maner, ether beleued or li-
 ued contrary to holy Scripture? especially their
 holinesse being such, that God hath confirmed it
 with miracles? Truly as I doubt not but they *Vide Eu-*
 were holy men, so I will not feare to follow al- *sebinum lib.*
 waies their liues, maners, and trade of discipline. *7. cap. 28.*
 In good soth, quoth Wilfrid, it is well knowen *Hist. Eccl.*
 Anatholius was a right holy man, very well lear-
 ned, and worthy of much praise. But what is that
 to you, who vary also from his decrees and do-
 ctrine? For Anatholius in his Easter (according to
 the truth) accompted the vsuall compasse of 19.
 yeres, which you either vtterly are ignorant of, or
 if you know it, yet though it be through all Chri-
 stendome obserued, yee set light by it. Againe
 though he obserued the Easter Sunday sometime
 vpon

304 THE HISTORIE OF THE

vpvpon the 14. day of the moone, yet he accompted the same day at euening to be the fiftenth of the chaunge, after the accompt of the Egyptians. So vpon the 20. day he kept the Easter, that at the sonne setting, he reckoned it for the 21. Which his rule and distinction, that you be ignorant of, it is manifeste by this, that sometime you keepe your Easter cleane before the full of the moone, euen the 13. day of the chaunge.

Matth. 7.

As touching your father Columba, and those which followed him, whose holy steppes you pretend to follow, as the which haue bene confirmed by miracles, to this I may answer, that in the day of iudgment, whereas *many shall saie vnto Christ, that they haue prophesied, cast out diuels, and wrought miracles in his name, our Lord will answer, that he knoweth them not.* But God forbid that I should so iudge of your fathers, for it is our duty of such as we knowe not, to deeme the best. Therefore I deeme not but they were men of God, and acceptable in his sight, who loued God, though in rude simplicitie, yet with a godly intention. Neither do I thinke that the maner of their obseruation coulde be much preiudicall against them, as long as they had yet receiued no instructions to the contrary: but I rather verely suppose, seeing such cōmaundements of God, as they knew they willingly followed, they would also haue conformed themselues to the Catholike iudgement, if they had bene so informed. But now Sir you, and your companions, if hearing the decrees of the Apostolike see, or rather of the vniuersall Church, and that also confirmed in holy write, you follow not the same, you offend and sinne herein vndoubtedly. For though
your

your fathers were holy men, could yet those few of one so small corner of the uttermost Iland of the earth, preiudice the whole Church of Christ, dispersed through the vniuersall worlde? And if your father Columba (yea and our father, if he were the true seruauant of Christ) were holie and mighty in miracles, yet can he not by any meanes be preferred before the most blessed prince of the Apostles, to whom our Lorde saied. *Thou art Peter, and vpon this rocke I will builde my Church, and hell gates shall neuer preuaile against her: and to thee I will giue the keyes of the kingdome of heauen.* Math. 16.

Thus when Wilfrid had concluded, the kinge saied vnto bishop Colman: Were these things in dede spoken to Peter of our Lord? To whom the bishop answered, yea. Can you then (saith the kinge) geue euidence of so speciall authoritie geuen to your father Columba? The bishop answering, No, the kinge spake vnto both parties, and saied. Agree ye both in this without any controuerly, that these wordes were principally spoken vnto Peter, and that vnto him the keyes of the kingdome of heauen were geuen? When both had answered, yea: the kinge concluded and saied. Then I say vnto you, that I will not gainsay such a porter as this is, but as faire as I knowe, and am able, I will couer in all pointes to obey his ordinaunces, lest perhaps when I come to the dores of the kingdome of heauen, I finde none to open vnto me, hauing his displeasure, which is so clerely proued to beare the keyes thereof. Thus when the kinge had saied, all that sate and stood by of all sortes and degrees,

306 THE HISTORIE OF THE
abandonning their former vnperfectenesse, con-
formed them selues to the better instructions
which they had now learned.

*How bishop Colman being overcome, returned
home, and Tuda succeeded in the bishopricke. Also
what trade of life those gouernours of the church
then lead.*

THE XXVI. CHAPTER.

THe controuersy being thus ended, and the
assemblie dissolued, bishop Agilbert retur-
ned home. Bishop Colman also leing his doctrine
and secte reproued, takinge with him such as
refused to accept the Catholike obseruation of
Easter, and the carying of a rounde shauen crowne
(for of that matter also much disputation then
was had) returned vnto Scotland, minding to
deliberat there with his countrymen, what to
folow herein. Bishop Cedda forsaking the Scottes,
embraced the Catholike tradition, and returned
to his bishoprick. This controuersie was moued
in the year of our Lorde 664. in the 22. yeare of
kinge Oswin, and 30. yeare after the Scottes had
ben bishops ouer the englishmen. For Aydan gou-
uerned the church 17. yeares, Finanus, ten, and
Colman three. After the departure of Colman in
to his countrie, Tuda was let bishopp ouer the
Northumberland men, instructed and created
bishop amonge the South Scottes, wearing after
the maner of that countrie, a rounde shauen
crowne, and obseruing the Easter after the Catho-
like maner. He was a man of great vertue, and ho-
lynesse, but he gouerned the church a smal time,
for

CHVRCH OF ENGLAND. 309

for he came out of Scotland, whiles Colman, was yet bishopp, teaching diligently both in word and example, the true faith of Christ:

In holy Iland, at the departure of the Scottes, Eata a reuerend father and most meeke person was made Abbat, ouer the rest of the monkes which remained, who before had bene Abbat of Mailros at the suite of bishopp Colman obtaining it of kinge Olwin at his departure, bicause the same Eata had bene one of the 12. scholers of Bishopp Aidan, who at his first coming into England he brought vp. For this bishopp Colman, was dearly loued of kinge Olwin, for his rare wisdom and his vertu. This Eata not longe after was made bishop of holy Iland. Bishop Colman at his departing, toke with him certaine of the bones of bishop Aidan, parte also he left in the church which he was bishop of, laying them vp in the vestry thereof.

*Commenda-
tion of the
Scottish*

But how sparefull personnes he and his predeceffours were, and how greatly they abstained from all pleasures, euen the place, where he bare rule, did well witnesse; in which at their departure fewe houses were founde beside the church: that is to say, those houses only without the which ciuill conuersation could no wise be maintained. They had no mony, but cattaille, for if they tooke any mony of riche men, by and by they gaue it to poore people. Neither was it needefull that either mony should be gathered, or houses provided for the receiuing and inertainment of the worshipfull and welthy, who neuer came then to church, but onely to praye and to heare the worde of God. The kinge himselfe, when occasion serued to resort thither, came accom-

*monkes,
which go-
uernd first
the english
church in
the North
countie.*

308 THE HISTORIE OF THE
payned only with fyue or six persons , and after
prayer ended, departed. But if by chaunce it for-
tuned that any of the nobilitie or of the worship-
full, refreshed them selues in the monasteries, they
contented them selues with the religions mens
simple fare and poore pittens , looking for no o-
ther cates aboue the ordinary and daily diet. For
then those learned men and rulers of the church,
sought not to pamper the panche, but to saue the
soule , not to please the worlde , but to serue
God.

Whereof it came then to passe , that euen the
habite of religious men was at that time had in
greate reuerence, so that where any of the clergie
or religious person came , he should be ioyfully
receiued of all men, like the seruauant of God. A-
gaine if any were met going on iourney , they
ranne vnto him , and making lowe obeillaunce,
desyred gladly to haue their benediction eyther
by hand or by mouth. Also if it pleased them to
make any exhortation as they passed by , euerie
man gladly and desirously harkened vnto them.
Vpon the Sondayes ordinarily the people floc-
ked to the church or to monasteries , not for bely
cheere, but to heare the worde of God : And if a-
ny priest came by chaunce abroad into the village,
the inhabitants thereof would gather about him
and desyre to haue some good lesson or collatio
made vnto the. For the priests & other of the clergie
in those dayes, vled not to come abroad in to vil-
lages , but only to preache , to baptise , to visite
the sicke, or (to speake all in one worde) for the
cure of soules. Who also at that time were so
farre from the infection of couetousnes and am-
bition , that they would not take territories and
pos-

*Religious
men in our
primitive
church re-
uerenced.*

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possessions toward the buildinge of monasteries, and erecting of churches, but through the earnest suite, & almost forced therto of noble and welthy men of the worlde: which custome in all pointes hath remained a longe time after in the clergy of Northumberlande. And thus much of these matters

Now Egberecht a holy man, and english borne, lead a religious solitary life in Ireland.

THE XXVII. CHAPTER.

THIS very yeare of our Lord 664. a great eclipse of the Son hapned on the third day of *An. 664* May aboutten of the clocke, in which yeare also a sodain great plague consuming, first the south partes of Britanny, taking holde also in Northumberland wih longe & much continuance, walted away an infinit number of men. In which mortalitie the foresaied bishop Tuda, was taken out of the worlde, and honourably buried in a monasterie, called Pegnalech: this plague perced also euen to Ireland.

There were at that time in the Iland, diuers young gentlemen & other of England, which vnder Finanus, and Colmanus their bishops, hadd departed aside thither, partly to liue more straightly, and some of those forthwith bounde themselves to the religious habit, some other wanderinge rather about the celles and closets of such, as taught, folowed more their study and learning. Al these the Scottes entertained gladly and cherefully, geuing them not only their borde

370 THE HISTORY OF THE
and their learning free, but bookes also to learne
in.

*Lincolne
abere.*

Amonge these, two young gentlemen of England were of great towardnesse aboue the rest, Edelhum and Ecbert, of the which two, the former was brother vnto Edelhum that blessed man, who in the age folowing liued also in Ireland for studie sake, from whence with great learning and knowledge returning home to his countrie, he was made bishopp of Lindisse, and ruled the church honourably a long time: These yonge gentlemen liuing in the monasterie (which in the Scottish tounge is called Rathmelhg) al their companions being either taken away by the mortalitie, or otherwile gone abroad, remained both of them behinde, lying sicke of the plague. Ecbert one of the two, when he thought his time was come to die (as I learned by the report of a most trusty and reuerend olde man, who tolde me he heard the whole storie from Ecberts owne mouth) departed very erly out of his chamber where the sicke were wont to lye, and getting him to a secret comodious place, sate downe all alone, began diligently to thinke on his former life, and being pricked with the remembrance of his sinnes, washed his face with teares, beseeching God from the bottom of his hart, to lend him life, and time of repentance, to bewaile & recompence with amendment of life, his former negligences and offences. He vowed also, neuer to returne home to his countrie where he was borne, but to liue as a pilgrim al daies of his life. Againe beside the ordinarie seruice of the canonical houres (if sicknes or weakenesse of body letted him not) he vsed to say euery day the whole

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psalter to the honour & praise of almighty God.
Last of all to faste ones euerie weeke, one whole
daye and night.

His vowes, prayers and lamentinges thus be-
ing ended, he returned to his chamber, and fin-
ding his fellow a sleepe, went also to bedde, to
take some reste: which after he had a litle done,
his fellow waking looked vpon him, and sayed.
O brother Ecgbert, what haue you done? I had
hoped, we should both haue passed together to
life euerlasting, but now vnderstand you, that
ye shall haue your request: for it was reueled vn-
to him by a vision, both what the others petition
was, and that he had obtained it: What neede
many wordes, Edilhum the night folowing de-
parted, Ecgbert recouered, and liuing many yer-
es after being made priest, leading a life worthy of
that vocation, after great amendment of life, as
he desyred, departed this world of late, to witt, in
the yeare of our Lorde 729 in the 90. yere of his
age. He lead his life in great perfection of humi-
litie, meekenes, continency, innocency and in-
tegritie. Whereby he much profited both his owne
countrie and the place where he liued, in volunta-
rie banishment amongst the Scottes and the Pictes
in exmple of liuing, in diligence of teaching, in
authoritie of correcting, in bountifulnesse of be-
stowing, that which the riche gaue abundantly
vnto him. Beside his vowes mencioned before,
he made and kept others as that thourough ent
the whole lent, he neuer eate more then once
a day: eating also then nothing els but bread and
thinne milke, and that also with a certain measure.
His milke was of one day olde, w hich the day be-
fore he would eate it, he was wont to put and
keepe

312 THE HISTORY OF THE
keepe it in a viole , and the night folowing
skimming away the creme , with a litle bread to
drinke it vp. This kind of feast he vsed to keepe
50. dayes before Christmas , and as longe after
Whitsonyde , all his life tyme.

*How after the death of bishop Tuda , Wilfrid in
France, and Ceadda amonge the West Saxons, were
made bishops of Northumberland prouince.*

THE XXVIII. CHAPTER.

IN this meane tyme , kinge Alcfrid sent Wil-
frid his priest vnto the kinge of Fraunce, that
he might be cōsecrated bishop in his dominions,
who sent him to be consecrated of Agilbert (of
whom before we made mencion) being then bish-
opp of Paris , where he was consecrated, with
great honour of him and many other bishops, me-
ting for that purpose together in a Manour of the
kings called, *In compendio*, Bishop Wilfrid making
some abode in Fraunce after his consecration,
kinge Oswin folowing the example and diligence
of his soone kinge Alcfrid sent into kent a holy
man, vertuous, sufficientlie learned in holy scrip-
ture , and a diligent performer of that he had ler-
ned, to be created bishop of Yorke. This man
was a priest, and called Ceadda , brother to the
most Reuerend bishop Ceddi (of whom we haue
often spoken before) and Abbat of the monaste-
rie of Lesting. The king set also with him an
other of his priestes, Eadhed by name , who af-
ter in the reigne of kings Ecfrid , was bishop of
Rhyppon: But they at their arriuall in Kent , fin-
ding the Archebishop of Canterbury *Deus dedis*,
departed

departed, and no man as yet supplying his rowne
 stroke ouer to the west Saxons, where Wini was
 bishop, and of him this vertuous man Ceadda,
 was consecrated bishop, hauing with him to
 assiste and accompany him at the consecration,
 two other bishops of the olde Britons, who con-
 tinewed yet in their accustomed obseruation of
 Easter, beginning from the fourteenth day of the
 chaunge, contrary to the canonicall and right or-
 der, as we haue often sayed before. There was
 not at this tyme, beside this bishop Wini, any
 one true bishop and rightly consecrated in all
 Britanny.

Ceadda then being thus created and consecra-
 ted bishop, began seriously to set forth the truth
 of Gods word, to leade his life in chastitie, hu-
 militie, & abstinence, to study & much teaching.
 For which purpose, he continually visited the cyties
 townes, villages, yea and priuat houses in his
 diocese, and that not making his iourney on hor-
 sebacke, but going alwayes on foote, as the Apo-
 stles vsed. At this he had learned of the vertuous
 bishop Aidan, and of his brother bishop Ceddi,
 whose vertuous examples he endeouored all-
 wayes to folowe, and to teach the same vnto o-
 thers. Wilfrid also returning to England, now a
 bishop, instructed much the church of England,
 and reduced them to the Catholike vnitie, tou-
 ching externall rites and obseruations in many
 pointes. Whereby it came to passe, that Catholi-
 ke ordonaunces taking place, and beginning daily
 to be more and more embraced, the whole com-
 pany of the Scottes which then liued among the
 english men, eyther yelded to the same, or els re-
 turned backe to their owne contrie,

314 THE HISTORIE OF THE

How Wighard priest was sent to Rome to be consecrated Archebishopp of Canterbury, and how he died there, according as was specified by letters from the Pope.

THE XXIX. CHAPTER.

AT this tyme the most worthy and renowned kinges of England, Oswin of the North countrie, and Egbert of kent, and the places adioyning, deliberating betweene them selues, touching the peaceable gouernement of the church (for king Oswin had now perfectly lerned, though he were brought vp by the Scotts, that the church of Rome was the Catholike and Apostolicall church) by the choise and content of the holie clergy of England, called vnto them one Wighard a priest, a man of great vertu and worthy to be a bishop, one of the clergie vnder *Deus* dedist the deceased Archebishopp, and sent him to Rome to be consecrated, to the intent that he being made Archebishopp, might consecrat and order other byshops for the Catholike churches of English men through out all Britanny. But Wighard coming to Rome, before he could be consecrated bishop, departed this life, wherevpon the Pope sent backe to kinge Oswin these letters,

To our most honorable Sonne, Oswin kinge of the Saxons, Vitalianus Bishop, the seruauant of those which serue God. We haue receiued your excellencies with full lettes, by the perusal whereof, we perceiued your excellencies most godly deuotion, and seruent zele to attaine euertlasting life, hoping assuredly, that as you now rei-

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CHVRCH OF ENGLAND. 315 Lib. 3.

gne ouer your people, so in the life come you shall reigne with Christ, for as much as by his Souuerain helpe and grace, you are now conuerted to the true, right and Apostolike faith. Blessed is that people, ouer whom God hath placed a prince of such wisdom, vertu, and desyre of Gods honour, as he who not only serueth God himselfe incessantly, but also labourerth to draw all his subiects to the right vnicie of the Catholike and Apostolike faith, purchasing them thereby vndoubted saluation of their soules. For who hearing this ioyfull report of such a Prince, will not alio reioyle thereat? What Christen hart wil not leape for ioy, and conceiue singular comfort of so zelous furduringe of the faith? Truly considering the happy conuersion of your nation to the seruice of almighty God, I remembre and see accomplished in you, the oracles of the diuine prophets as it is written in Esay. *In that day the roote of Iesse* ^{Isaie xi.} *standeth vp for a token to the people, him the nations shall call vpon.* And againe. *Heare ye Ilandes, and hearken yee people that dwell a farre of.* And within a few wordes after, the prophet crieth to the church. *It is not enough that thou shalt serue me, I haue geuen thee for a light to the nations: that thou be my saluation euen to the furdermost partes of the earth.* And againe *Kinges shall arise and shall adore.* And a litle after. *I haue geuen thee for a league of my people, that thou shouldest raise vp the earth, and possesse the scattered inheritages, and say to those which lye bounde, come ye forth: & to those which sate in darknes, be yee opened.* And againe. *I the Lord haue called thee righteousnes, and haue taken thy hand, and haue saued thee, and haue set thee to be a light vnto nations*

316 THE HISTORIE OF THE

nations, and to be a league betwene my people, that thou maiest open the eyes of the blind, and deliuer from bondes the bounde, the man sitting in darckenes, out of the prison. Beholde most honourable Sonne, by the verdict of the prophets it is most clere, that not onely you, but all nations shall beleue in Christ the maker of all things. It behoueth therefore your highnes being now a parte of Christ, to follow in all things and alwaies, the sure rules and ordonnances of the head of the Apostles, as well in obseruing your Easter, as in all other things deliuered by the holy Apostles Peter and Paule, whose doctrine doth daily lighten the hartes of all true beleuers, no lesse then the two lightes of the element, geue their light to the whole worlde.

And after many other wordes written touching the vniforme obseruatiō of Easter through out the whole worlde, it followeth in the letter. As touching one well furnished with lerning and other qualities mete to be your bishop, according to the tenour of your letters, we could not so sodenly finde any ready, the journey being so longe vnto you. Truly as soone as we shall elpie out a meete person and worthy of that vocation, we shall direct him spedely to your countrie, that by his preaching, and by holy scripture, he may thouroughly roote out all the wicked darnell of the enemy forth of your Iland, by the helpe and grace of almighty God. The presents which your highnes directed to the blessed prince of the Apostles for his perpetuall memory, we haue receiued, thanking therefore your highnes, incessantly beseching (withal our clergy) the goodnes of God, for your highnes preservation

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CHVRCH OF ENGLAND. 317 Lib. 3.

seruation and good estate. The bringer of your presents is departed this life, and is laied at the entry of the blessed Apostles tombes, we much lamenting and bewailing at his departure here. Notwithstanding by the bearers of these our presents, we haue sent you the iewels of holy Martyrs, that is, the reliques of the blessed Apostles Peter and Paule, and of the holy Martyrs, S. Laurens, Iohn and Paule, of S. Gregory, and of Pancratius, all to be deliuered to your highnes. To your Lady and bedfellowe, our spirituall daughter, we haue sent by the saied bearers a crosse of golde, hauing in it a naile taken out of the most holy chaines of the blessed Apostles Peter and Paule, of whose godly behauiour we vnderstanding, haue all as much reioysed, as her vertuous dedes are before God pleasaunt and acceptable. We beseeche therefore your highnes, to furder and set forward the conuersion of your whole Iland to the faith of Christ, you shall not vndoubtedly lacke herein the speciall protection of our Lorde Iesus Christ, the redemer of all mankind, who will prosper you in all thinges to the encreasing of his true beleuers, and planting of the Catholike and Apostolike faith: For it is written. *Seeke yee first the kingdome of God, and the righteousnes thereof, and all these things shall be added vnto you.* Truly your highnes seketh, and shall no doubt obtaine, and all partes of your Iland (as we wish and desire) shall be brought vnder your alleageaunce. We salute your highnes with most fatherly affection, beseeching continual lie the mercy of God, that it will vouchsafe to assist you and all yours, in the perfourmance of all good workes, that in the worlde to come, you may

118 THE HISTORIE OF THE
may all liue and raigne with Christ. The heauen-
lie grace from aboue preferue alwaies your high-
nes. In the next booke following we shall haue
occasion to declare, who was founde and appoin-
ted bishop in place of Wighard that died at
Rome.

*How the people of Essex & London in a time of plague
returning to Idolatry, by the diligence of Iaruma-
nus their bishop, were soone reclaimed and amen-
ded.*

THE XXX. CHAPTER.

AT this time Sigher and Sebbi kinges, ruled
ouer the people of Essex and London after
the death of Guidhelme (of whom we haue spo-
ken before) although these were also vnder the
allegiance of Wulsher, king of the Middel-land
englishmen. This prouince being visited with
that greate plague and mortalitie (which we
mencioned before) Sigher with the people ouer
whom he ruled, forsaking the Sacramentes of
Christes religion, fell to Apostasie. For both the
kinge himselte, and many as well of the people,
as of the nobles, louing this present life, and not
seeking after the life to come, or els not beleuing
any such life at all, began to renew their temples
which stode desolat, and to worship idols, as if
they could therby escape the mortalitie. But Sab-
bi his companion, with all vnder him, perseuered
deuoutly in the faith, and ended his life in great
felicitie, as we shall hereafter declare.

Wulsher the king vnderstanding parte of his
dominions to fall from the faith, for to call them-
backe

CHVRCH OF ENGLAND. 319 Lib. 3.

backe againe, sent vnto them bishop Iarumanus, the successor of Iarumer, who by much labour and diligence, being a man of great vertu, painfull, and zealous (as a certain priest waiting then vpon him & helping him in preaching the gospell reported vnto me) brought them to the faith againe, both the kinge, and all his people. So that abandoning and throwing downe their temples and altars, they opened againe the Churches, confessed gladlie the name of Christ, and chose rather to die, in hope of resurrection, then to liue in the filth of Idolatry. Which being so brought to passe, their priestes and instructors returned home with much ioye and comfort,

THE

THE
FOVRTH BOOKE
OF THE HISTORIE
OF THE CHVRCH
OF ENGLAND.

*How after the death of Deusdedit, Wighart being sent
to be made bishop, and dying there, Theodore was
consecrated Archebishop, and sent into England
With a certain Abbat named Adrian.*

THE I. CHAPTER.



He same yeare of the foresaied
eclipse and pestilence that soo-
ne after followed, in which also
bishop Colman (ouercome by
the generall and vniforme sen-
tence of the Catholikes) retur-
ned home to his countrie,
Deusdedit the sixt Archebishop of Canterbury
died, the 14. day of Iuly. Ercombert also kinge
of kent, departed this world the very same mo-
neth and day, and left to his sonne Ecgbert the
Crowne and kingdome, which he receiued and
held the space of 12. yeres. At that time the see of
Canterbury being vacant a great while, and the
diocese desirous of a bishop, Wighart a vertuous
priest, a man very well lerned, skilfull of the Ca-
mons, rules, and disciplines of the Church, and
an eng-

CHVRCH OF ENGLAND. 321 Lib. 4.

an english man borne, was sent to Rome both by Egbert, and also Olwin kinge of Northumberland (as we haue mencioned before) and with him certaine presents to the Apostolike Pope, as great store of plate, both silver and golde. Being arrived at Rome, in the time that Vitalianus gouerned the Apostolike see, and hauing declared the cause of his coming to the said Pope, within short space, he and almost all his company, were taken with the pestilence and died. Whereupon the Pope with aduise and counsell enquired diligently, whom he might direct for Archebishop over the Churches of England.

In the monasterie of Niridan, not farre from Naples in Campania, there was an Abbat named Adrian, an African borne, a man very well lerned in the scriptures, thoroughly instructed both in monasticall discipline, and in ecclesiasticall gouernement, very skilfull of the greeke and latin tongues. This man being called to the Pope, was willed of him to take the bishoprike vpon him, and to traual into England. But he answering that he was no meete man for so high a degree, promised yet to bringe forth one, which both for his lerning and for his age, were more worthy of that vocatiō, & offered to the Pope a certain mōke liuing in a Nunnery there by called Andrew, who though he were of all that knewe him, esteemed worthy of the bishoprike, yet for the impediment of his weake and sickely body, it was not thought good to fende him. Then Adrian being to take it vpon him, desired certain daies of respite, if happely in the meane time, he could finde any other meete to supplie that roome.

At this time there was in Rome a certaine

352 THE HISTORY OF THE

monke of Adrians acquaintaunce, named Theodore, borne at Tarsus in Cilicia, a man both in prophane and diuine knowledg, and in the greke and latintounge excellentlie lerned, in manners and conuersation vertuous, and for age reuerend, being then 66. yeres olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions, that Adrian should accompany him into England, because hauing twise before trauailed into Fraunce for diuers matters, he had therefore more experience in that iourney, as also for that he was sufficiently furnished with men of his owne. But chiefly that assisting him alwaies in preaching the ghospell, he should geue diligēt eye & heede, that this Theodore being a greeke borne, introduced not after the maner of the grekes; any cōtrine contrary to the true faith receaued, into the English Church, now subiect vnto him.

This man therefore being made subdeacon, tarried yet in Rome 4. moneths, vntill his haire was full growen, to take the rounde ecclesiasticall tonture, which before he had taken like vnto the East Church after the maner of S. Paule, whereof we shall hereafter treat more at large. He was consecrated bishop of Vitalianus then Pope, in the yeare of our Lord 668. the 26. day of March vpon a Sonday. The 17. after of May in the company of Adrian the Abbat he was directed to England. Their iourney commenced, first by see they arriued at Marsilia, and so by lande to Arles, where deliuering to Iohn the Archebishop, letters of cōmendation frō Vitalian the Pope, they were receaued and enterteyned of him, vntill that Ebroinus chief of the Kinges Courte, gaue them
saul.

faulſe conduit to paſſe and go whither they intended and woulde. Which being graunted them, Theodore rooke his iourney to Agilbert biſhop of Paris, of whom we haue ſpoken before, and was very frindly receaued of him and kept there a long time. But Adrian went firſt to Emmeſon and after to Faron biſhop of Meldes, and there continewed & reſted with the good ſpace: for winter was at hand, and draue them to abide quietly in ſuch cōuenient place as they could get.

The countrey about Liens.

Now when word was brought to King Ecgbert, that the biſhop, whom they had deſired of the Pope of Rome was come, & reſted in France, he ſent thither ſtraight way Redfride his lieutenant, to bringe and conſucte him. Who when he came thither, tooke Theodore with the liſenſe of Ebrouinus, and brought him to the porte that is named Quentauc, where they continewed a ſpace, becauſe Theodore was weake, ſicke and weary. And as ſone as he began to recouer health againe, they ſailed to England. But Ebrouinus withhelde backe Adrian, ſuſpecting he had ſome embaffie of the Emperours to the Kinges of England againſt the realme of Fraunce, wherof at that time he had ſpeciall care & charge. But when he ſounde in deede that he had no ſuch thinge, he diſmiſſed him and ſuffred him to go after Theodore. Who as ſoone as Adrian came to him, gaue him the monaſterie of S. Peter the Apoſtle, where (as I haue mentioned before) the Archebiſhops of Canterbury are wonte to be buried. For the Apoſtolique Pope had required Theodore at his departinge, to prouide and geue Adrian ſome place in his dioceſe, where he and his company might cōmodiouſly continewe & liue together.

The Auguſtine in Canterbury.

Dominus Papa Apoſtolicus.

Howe Theodore visited the country, and how the Churches of England receaued the true Catholique faith, and began also to studie the holy scriptures, and how Putta was made Bishop of Rochester for Damian.

THE II. CHAPTER.

*Theodore
the first
Primas of
of England*

THeodore came to his Church the 2. yere after his consecration, the 27. day of May being sonday, and continewed in the same 21. yeres, three moneths, and 27. daies. And straight way he visited all the countrie ouer, where soeuer any english people dwelt (for all men did most gladlie receaue him and heare him) and hauing still with him the companie and helpe of Adrian in all thinges, did sowe abroad and teache the right wayes and pathes of good life, and the canonicall rite and order of keeping the feast of Easter. For he was the first Archebishop, vnto whom all the whole Church of the English nation did yeald and consent to submit themselues. And because both he and Adrian, as we haue said, were exceding well learned, both in profane and holy literaturè, they gathered a company of disciples or scholars vnto them, into whole breastes they daily did powre the flowing waters of wholesome knowledge. So that beside the expounding of holy scripture vnto them, they did withall instruct their hearers in the sciences of musick, Astronomic, and Algorisme.

In the tounge they so brought vp their scholars, that euen to this day some of them yet liuing, can speake both the Latin and Greeke tongue as

ge, as well as their owne in which they were borne. Neither was there euer, since the English men came first to Britanie, any time more happy than at that present. For England then had most valiant and Christian princes, it was feared of all barbarous and forrain nations. The people at home were all wholly bent, to the late ioyfull tydings of the kingdome of heauen, and if any man desired to be instructed in the reading of the holy scriptures, there lacked not men expert and cunning, ready to teache him. Againe at this time the tunes and notes of singing in the Church, which vntill than were only vsed and known in Kent, began to be learned through all the Churches of England. The first master of songe in the Churches of Northumberland (except Iames whom we spake of before) was Eddi surnamed Stephen, who was called and brought from kent by Wilfride a man most reuerend, who first among all the bishops that were of the English nation, did learne and deliner the Catholique course of life to the English Churches.

Thus Theodore vewing ouer & visitinge where, did in conuenient places appoint bishops, and together, with their helpe and assistance, amended such thinges as he found not well and perfecte. And among all other when he reprocured bishop Chadda, for that he was not rightly consecrated, he made moste humble aunswer, and saide: If you thinke that I haue taken the office of a bishop not in dewe order and maner, I am ready withall my hart to giue vp the same, for I did not thinke my selfe euer worthy therof, but for obedience sake being so commaunded I did agree (although vnworthy) to take it vpon me.

*Singing in
Churches
through-
out all En-
gland.*

*Bishop
Chadd a
man of
great hum-
bleness.*

326 THE HISTORY OF THE

Which humble answere of his Theodore hearing, said, that he should not leaue his bishopricque, but did himselfe supplie and rendre complete his consecration, after the right and dewe Catholique manner. The very same time in which after the death of *Deus dedit*, an Archebishop of Canterbury was sued for, consecrated, and sent from Rome, Wilsfrid also was sent from England to Fraunce to be consecrated. Who becaule he returned into kent before Theodore, did make priestes and deacons vntill the time that the Archebishop himselfe came to his see. Who at his comming to the citie of Rotcheester where the see had bene now longe vacant by the death of Damian, did appoint and consecrate bishop there, a man better skilled in the ecclesiasticall discipline, and more geuen to plaine and simple sinceritie of life, than any thinge politike in worldly affaires. His name was Putta, a good Church man, and cunning in musike after the Romaine vse, which he had learned of Pope Gregories scholers.

How Chadda afore mentioned, was appointed bishop of the Marshes or middle englishmen: and of his life, death, and buriall.

THE III. CHAPTER.

*Lincolns
diocese,
and Lich-
field, and
N. Vor-
caster.*

AT that time was Wulpher king of the Marshes, who after the death of Iaruman, desired of Theodore to haue another bishop appointed for him and his. But Theodore would not consecrate them a newe bishop, but desired King Oswin, that Chadde might be their bishop, who at that time liued quietly in his monasterie at Le-

CHVRCH OF ENGLAND.

317 Lib .4.

at Lesting, and Wilfrid ruled the diocese of Yorke, and also of all Northumberlande, and of the Pistes also, as far as king Oswines dominion did reache. And because the said most reuerend bishop Chadde, was wonte alwaies to preache and doo the worke of the ghospell more walking a foote where he went, than on horsebacke, Theodore willed him to ride, when so euer he had any iourney to take. But he refusing vtterly so to doo, for the exceeding desire and loue that he had of that holy labour and trauaile, Theodore himselfe did lifte him on horsebacke with his owne handes, knowing him indeede to be a very holy man, and so compelled him to ride whither neede required. Chadde being thus made bishop of the Marshes, the middle english men and of ^{* Lincolnshire.} Lindisse, he diligently gouerned the same after the examples of the auncient fathers in great perfection of life. Vnto whom also King Wulphert gaue the land of 50. tenements to build a monastierie withall, in the place which is called Etbeare, which is by a wood in the prouince of Lindisse, where vntill this daie the steppes of monasticall life which he began and placed there, do yet remaine. The seate and chiefe mansion of the diocese he held at Lichfield, where he died also and was buried, and where vntill this day contineweth the see of the bishops who succeeded in the same prouince.

This man had made himselfe not far from the Church a certaine closet and priuate mansion, in which as often as he was at leisure from the businesse and ministerie of the ghospell, he was wont to pray and to reade secretly with a fewe, that is to say, 7. or 8. bretherne with him.

328 THE HISTORY OF THE

And when he had gouerned the Church most worthely in that prouince two yeres & an halfe, by the dispensation and appointment of God aboue, that time came, which the Ecclesiastes *Eccles. 5.* speaketh of: *There is a time to lay abyode stones, and a time to gather them together againe.* For there came a plague sent from God, which by the dearch of the body, remoued the liue stones of the Church from their earthly places, to the celestial building in heauen. For very many of the Church of this most reuerend bishop, were taken out of this life; and when his howre also was come, that he should passe out of this worlde to our Lord, it happened on a certaine day, that he abode in the foresaid closter, and had no more but one brother with him, whose name was Owen, all the rest of his fellowes being returned to Church, as the cause and houre required.

This Owen was a monke of great perfection, and one that had forsaken the world with pure intent and hope of the rewarde of heauen, a man for all pointes worthy, to whom God in speciall wise might reueale and shewe his secrettes, and well worthy to whose wordes the hearers may giue credit, For coming with Queene Edildride from the prouince of the East English, and being the chief of her seruantes, and gouernour of her house, for the great zeale of faith that encreased in him, determining with himselfe to renounce the world, did in dede accomplish the same, not slackely and negligently, but in such sort vnclad himselfe of worldly matters, that forsaking all that euer he had, being clothed but with plaine and poore apparel, and bearing an hatchet or axe in his hand, came to the monasterie of the same most

most reverend father, called Lestinghe. For he signified that he would entre into the monasterie, not for ease and idlenesse, as some do, but to travaile and labour: which thing he well shewed and proved in his doinges, for the lesse able and apte he was for studie and meditation of the scriptures, the more diligent and painfull he was to worke with his handes. Finally his reuerence and deuotion was such, that the bishop accepted him for one of his brethern, to accompany him with the other fewe in the foresaid closter. Where while they within were occupied in reading and prayer, he without did those thinges abroad, that were necessarie to be done.

And on a certaine day as he was doing some such thing abroad, the rest being gone to Church, (as I began to say) and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this Owen heard sodainly (as he after told) a most sweete noyse of voices singing and reioysing, coming downe from heauen to the earth; which voice, he said, he first heard beginning from the south-east, that is, from whence the depth of winter comes, and then by litle and litle drawinge neere vnto him, vntil it came to the rooffe of the oratorie where the bishop was, where it entred, filled it within, and compassed it all rownd about. Whereat geuing earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after, heare the same ioyfull song go vp and ascend from the rooffe of the said oratorie, and returne vp to the heauens the very same way that it came, with vnspokeable sweetness. Whereat as he miled a space & was as it were astonied, imagining and musing depely in his minde

320 THE HISTORIE OF THE
mainde what this might be, the bishop opened
the oratorie windowe, and as he vsed to doo,
made a noise and signe with his hande, and bad
some man come into him, if there were any body
without. Then came he straight way, to whom
the bishop said: Go to the Church quickly, and
cause thole 7. bretherne to come hither, and come
you with them also.

When they were come, first he admonished
them to kepe among themselves, and toward all
faithfull folke, the vertue of charitie and peace,
and also with vnfatigable continuance to followe
the rules and orders of monasticall discipline,
which they had either learned of him, and seene
in him, or founde in the doings or sayings of the
former fathers. And then did he tell them more-
ouer, that the day of his departing, was very
nigh at hand, for that most louely guest, quoth
he, who was wonte to visit our bretherne, hath
voutsafed this day to come to me also, & to cal me
out of this world. Wherefore go your waies to
Church againe, and speake vnto the bretherne,
that with their prayers they both commend vnto
our Lorde my departing, and remember also with
fasting, warching, prayers, and good workes to
preuent their owne departing, the houre wherof
is vncertaine. And when he had spoken these and
other like wordes, and that the brethern had tak-
en his blessing, and were gone forth very heauy
and sad, he that only heard the heavenly song,
came in againe, and casting himselfe flat on the
ground, said.

I beseech you good father, may I be so bold as
to aske you a question? Aske what you will,
quoth he. Then, quoth the other, I pray you tell
me,

me, what was that song which I heard of that ioyfull company descending from heauen vpon this oratorie, and after a time retourninge vp to heauen againe? He aunswered and saied vnto him: If you haue hearde the voice of the song, and vnderstoode the comming of the heauenlie companies, I commaund you in the name of our Lord, to tell no man herof before my death. They were indeede the spirites of Angelles, which came to call me to the heauenly rewardes, which I haue alway loued and longed for, and after 7. daies they haue promised to come againe and take me with them: which was indeede fulfilled euen as it was foretolde him, for straight wayes was he taken with a faintnes of body, which daily grewe more greuous vpon him, and the 7. day (as it had bene promised him) after he had first fortified his departing with the receiuing of the bodie and bloud of our Lord, his holie soule loosed from the prison of the bodie, was caried and lead (as we may well beleue) of the company of Angelles to the ioyes euerlastinge.

*Howeeling
before
death.*

And it is no meruaile, if he gladly behelde the day of death, or rather the day of our Lord, which day he did alwayes carefully looke for till it came. For among his manifold merites of chastitie and abstinence, of preaching, of prayer, of voluntarie pouertie, and other vertues, he was so far humbled in the feare of our Lorde, so much mindfull of his later end in all his workes, that (as a certaine brother named Trumbert was wont to tell me, one of them that read the scriptures to me, and was brought vp in his monasterie and gouernement) if perhaps while he were reading, or doing some other thing, there rose any sodaine

*The great
feare of
God in B.
Chadd.*

32 THE HISTORIE OF THE

Iordaine great blast of wind, by and by would he call on the mercy of our Lord, and beseech him to haue pirie on mankind. But and if there came a blast yet more vehement, then would he shut vp his booke and fall downe on his face, and set himselfe more feruently to prayer. And if any stronger storme or blustreing showre cōtinewed long, or that lightning and thunders did make both the earth and ayre to shake for feare, then would he go to Church, and earnestly set his mind to praier and saying of psalmes, vntill the ayre waxed clere againe.

And when some of his companie asked him, why he did so: Haue yee not read, quoth he:

Psal. 17. That our Lord hath thundred from beauen, and the most high hath giuen his voice? He hath sent out his arrowes, and scattered them abroad, he hath multiplied lighteninge and troubled them? For our Lord moueth the ayre, raiseth vp windes, shooteth out lightninges, thundreth from heauen, to stirre vp the creatures of the earth to feare him, to recall their hartes to the remembraunce of the iudgement to come, to plucke downe their pride, and abate their boldenes, and thus to bringe to their mindes that terrible time, when both heauens & earth shall burne, and himselfe come vpon the clowdes with great power and maiestie to iudge both the quicke and the dead. And therefore, quoth he, it behoueth vs with dewe feare and loue, to yelde and giue place to his warning from heauen, that as ofte as he troubleth the ayre, and lifteth vp his hande as it were threatning to strike, and doth not yet strike, we straight way call vpon his mercie, and boultring out the very bosome of our hartes, and casting out the dregges and relikes

relikes of sinne, do carefully prouide that we neuer deserue to be stricken at all.

With the reuelation and relation of the foresaid brother concerning the death of this bishop, the wordes also of the most reuerend father Ecgbert do well agree, of whom we spake before. Which Ecgbert at the time when the said Chadda was a young man, & himselfe also of like age, led in Ireland a very straight monasticall life, both in prayers, continencie, and meditation of the holy scriptures. But Chadda being afterward returned to his countrie, Ecgbert abode there still as a pilgrime for our Lordes sake vnto the end of his life. Now a long time after, there came to visite him from England, a certaine most holy and vertuous man named Higbalde, who was an Abbot in the prouince of Lindisse. And as they talked together of the life of the former fathers, as the maner is of such holy men to do, and gladly would wish to followe the same, they fell vpon mention of the most reuerend bishop Chadda. And than said Ecgbert: I knowe a man yet remaining aliue in this llande, which when brother Chadda passed out of the world, did see a company of Angells descend from heauen, and take vp his soule with them, and then returned againe to the celestially kingdome. Which vision whether Ecgbert meened to be sene of himselfe, or of some other, it is to vs vncertaine: yet while so worthy a man, as he, saied that it was true, the thing it selfe can not be vncertaine vnto vs.

Thus died Chadda the 6. day of Marche, and was buried first by S. Maries Church, but afterward his bones were removed into the Church of the most blessed S. Peter chiefe of the Apostles,

the

*Lincolne
shire.*

*Miracles
at the tom-
be of S.
Chadd.*

the same Church being finished. In both which places in token of his vertu often miracles of healing sicke folke are wonte to be wrought. And of late a certaine man that had a phrenesie, and ranne vp and downe wandring euery where, came thither at an euening, and by the ignorance or negligence of them that kept the place, lay there all the night, and the next morning came out wel in his wittes, and declared, to the great wonder and ioy of all men, that there he had by the gifte and goodnes of our Lord, gotten his health. The place of the sepulchre is couered with a woden tombe made like a litle howse, hauing an hole in the side, at which they that come thither for deuotions sake, are wont to put in their hand and take out some of the duste, the which they put into water and than giue it to drinke to sicke beastes or men, whereby the grief of their sickness is forthwith taken away, and they restored to their ioyfull desired health. In the place of B. Chadda, Theodore consecrated and ordeined Winfrid a vertuous and sober man, to rule and haue the office of a bishop, as his predecessours had before him ouer the prouinces of the Marshes and middle english, and also of Lindisfar diocese. In all which countries Wulpher (who yet liued) did holde the crowne and scepter. This Wintrid was of the clergy of the same bishop whom he succeded, and had executed the office of deacon vnder him no small time.

*Lincolne
diocese.*

Hob

How bishop Colman leauing England, made two monasteries in Scotland, one for Scottes, and another for the Englishmen whom he had brought with him.

THE IV. CHAPTER.

IN the meane time bishop Colman who was a Scottish bishop, leste England; and tooke with him all the Scottes that he had gathered together in the Ile of Lindisfar, and about 30. englishmen also, which were all brought vp in the orders of monasticall life and conuersation. And leauing in his owne Church certaine bretherne, he came first to the Ile of Hij, from whence he was first sent to preache the word of God to the Englishmen. Afterward he went to a certaine little Ile, which lieth on the west side, cut off a good way from Ireland, and is called in the Scottish tonge, In his bowinde, that is to say, White-calse Ile; Into which he came, and builde a monasterie, and placed the monkes in the same, which he had brought with him, and gathered together of both nations.

Who because they could not agree together, for that the Scottes in some time when haruest was getting in, would leaue the monasteries, and go wander abrode in places of their acquaintance, and than at winter would come againe, and require to enioy in common such thinges as the english men had prouided and laied vp, Colman seeking remedie for this discorde, and vewing all places far & neere, found at length in Irelād a mere place for his purpose, called in the Scottish tonge *Magio*. Of that grounde he bought a smale parcell
to build

336 THE HISTORIE OF THE

to build a monasterie therein, of the Erle that possessed the same, yet upon this condition, that the monkes there abydinge, should remembre in their prayers the Lord of the soile, who let them haue that place.

Thus the monasterie being speedely erected by the helpe of the Erle, and of all such as dwelled thereby, he placed the Englishmen alone therein, the Scottes being lefte in the foresaid Island: which monasterie vnto this day is holden of Englishmen, and is the same which is commonly called *Inijues*, being now much enlarged and amplified ouer that it was at first. This monastery also (all thinges being since, brought to a better order) hath in it at this present, a notable company of vertuous monkes, who come thither out of England, and liue after the example of the worthy olde fathers, vnder their rule and appointed Abbat, in great continencie and sinceritie, getting their liuing with the labour of their owne handes.

Of the death of king Oswin and king Egbert, and of the Synode helde at Hereford, at which the Archebishop Theodore was chiefe and president.

THE V. CHAPTER.

Ann. 670. **T**He yere of the Incarnation of our Lord 670. which was the second yere after that Theodore came to England, Oswin king of Northumberland was taken with a greuous sicknesse, whereof he died, the yere of his age, 58. Who at that time bare such loue & affection to the Apostolike see of Rome, that if he might haue escaped his

his sicknes, he purposed to go to Rome, and to end his life there in those holy places, hauing for that purpose intreated bishop Wilfride to be his guide in his iourney, and promised him a greatesomme of mony to conduct him thither. But he departed this life in that sickenesse the 15. daye of Februarie, and lefte Egfride his sonne inheritance of the realme. In the third yeare of whose raigne, Theodore gathered a Council of bishops, with many other doctours and prelates of the church, such as had diligently studyed & knewe the canonicall statutes and ordinances of the fathers. Who being assembled together, he began with such minde and zeale as became a bishop, to teach diligently to obserue those thinges that were conuenient for the vnitie and peace of the church. The forme and tenour of which Sinode is this.

In the name of our Lorde God and Sauour Christ Iesus, who raigheth and gouuerneth his church for euer. It seemed good vnto vs to assemble our selues together, according to the custome prescribed in the ecclesiasticall Canons, to treat of the necessarie affayres of the church, we the bishops vndernamed, that is, I Theodore although vnworthy, appointed by the See Apostolike, Archebischopp of Canterbury, our felowe priest and brother the most reuerend bishop of the Eastenglish, B. Biss our felow priest, and brother Wilfrid bishop of the Northumbrians, by his deputed legates present. Also our felow priestes & brethern Putta bishop of Rochester, Leutherius bishop of the west Saxons, & Winfrid bishop of the Marshes or Midleenglish men, we al beinge assembled together, and placed euery one in order

*The first
Synode or
Conuocatiō
of the eng-
lish church*

338 THE HISTORIE OF THE

in the church of Hereforde, the 24. of September, in the first Indiction, I beseech you, sayed I, most derely beloued brethern, for the feare and loue of our Redeemer, let vs all in common, treat and debate such thinges as appertaine to the right faith, keping vprightly and straightly, the decrees and determinations of our learned auncestours and holy fathers. These and such like thinges, for the preseruacion of charitie and vnitie amonge vs and in the church, when I had sayed, and made an end of that exhortation and preface, I demanded of eche of them in order, whether they agreed to keepe those thinges, which are canonically decreed of the auncient fathers of old time. Wherto all our fellow priestes answered, and sayed. It pleaseth vs all very well, that those thinges which the canons of the holy fathers haue defined and appointed, we all do keepe and obserue the same. And then straight way did I bringeforth vnto them the booke of canons, and out of the same booke I shewed before them, ten articles, which I had noted out of diuerse places, bicause I knew them to be most necessariē for vs, and I besought them, that the same might be receaued and kepte diligently of all men.

The first article was, that we all in common doe keepe the holy feast of Ester, on the Sunday after 14. daye of the moone in the moneth of Marche.

The second that no bishop should haue ought to do in an others diocese, but be contented with the charge of the people committed vnto him.

The third, that no bishop should moleste or any wise trouble such monasteries as were consecrated and giuen to God, nor violently take from them ought that was theirs.

*The determinations
of the holy
fathers to
be folowed*

The

The fourth, that monkes should not go from place to place, that is to say, from one monastrie to an other, vnlesse by the leaue of their owne abbot, but should continew in the obedience which they promised at the time of their conuersion and entring into religion.

The fift, that none of the clergy forsaking his owne bishop, should runne vp and downe where he list, nor when he came any where, should be receaued without letters of commendation from his diocesan. And if that he be once receaued, & wil not retourne being warned and called, both the receauer, & he that is receaued, shall incurre sentence of excommunication. *Vowes of obedience to religion*

The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is giuen them, and that it be lawfull for none of them to execute any office of a priest, without the permission of the bishop in whose diocese they are knowen to be.

The seuenth, that whereas by the auncient decrees, a synode and conuocation ought to be assembled twise a yere; yet bicause diuerse inconueniences doo happen amonge vs, it hath seemed good vnto vs all, that it should be assembled once a yere the first day of August, at the place called Clofeshoo.

The eight, that no bishop should ambitiously preferre him selfe before an other, but should acknowledge the time and order of their consecration.

In the 9. article it was generally entreated, that the number of bishops should be increased, the number of Christian folke waxing daily greater, but hereof at this time we sayed no farther.

340 THE HISTORY OF THE

The tenth for mariages, that no man commit aduoutrie, nor fornication, that no man forsake his owne wife, but only for fornication, as the holy ghospel teacheth. And if any man put away his wife being laufully married vnto him, if he will be a right Christian man, let him be ioyned to none other: but let him so continew stil sole, or els be reconciled againe to his cwyne wife.

And thus these articles being in common treated of, and agreed vpon, that no offence of contention should ryle from any of vs hereafter, or any other decrees should be published in steede of these, it seemed good, that eche of vs should confirme these thinges that were decreed, subscribing therto with his owne hand. Which sentence and somme of our appointment, I gaue Titulus the notarie to write out. Geuen the moneth and Indiction aboue written. Who soeuer therefore go about any wayes to doo against this ordinance and sentence, prescribed according to the decrees of the canons, and confirmed also with our consent and subscription of our handes, let him knowe himselfe in so doinge, to be excluded from all charge and office of priesthood, and also from our felowship and companie. The grace of God keepe vs safe, liuing in the vnitie of his holy church.

This synode was kept the yere from the incarnation of our Lord 673. in which yere Ecgberr king of kent died in Iulie, and his brother Lothar su cceeded him in the kingdome, which he enioyed 11. yeres and 7. moneths. Bisi also, Bishop of the East english, who was present at the forelaid Synode, did succcede Bonifacius, of whom we made mention aboue. This Bisi was a man of
much

much holynes and deuotion, and when Boniface was dead, after he had bene bishop 17. yeres, this man was made bishop in his place, being consecrated and appointed therto by Theodore. This Bish yet liuing, but greuously vexed with sicknesse, in such sort that he could not execute the the office of a bishop, two other for him, Aency and Badwine, were chosen and consecrated bishops: from which time vnto this day that prouince hath bene wont to haue two bishops.

How Winfride was depofed, and Sexulf made bishop in his place, and Ercanwald made bishop of the East Saxons.

THE VI. CHAPTER.

NOt long after these thinges were done, Theodore the archebischopp being offended with Winfrid bishop of the Marshes, for a certaine crime of disobedience, depofed him of his bishoprike, not many yeres after that he had re- ceaued the same, and appointed in his place Sexulph for bishop, who was the builder & Abbot of the monasterie, that is called Medes-hansted in the cuntry of the Giruians. Which Winfride, being depofed, retourned to his monasterie, which is named Artbearue, and there ended his life in holy conuersation. At that time also when Sebbe and Sigher (of whom we spake before) ruled the east Saxons the archebischopp appointed ouer the Earconwald to be their bishop in the city of London: the life & conuersatiō of which man both before he was bishop, & after, was reported & taken for most holy, as also euen yet the signes and tokens of heauenlie vertues & miracles, do well declare.

*Theodore
Archebisch
op of Cam-
berbury de-
pose h win-
fride bish-
op of Lin-
chesfilds.*

Essex.

*Saint Erke
walde the
4. bishopp
of London.*

342 THE HISTORY OF THE

For vntill this day his horse-liter, being kept and reserued by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as haue agewes or are diseased any otherwise. And not only the sicke parties that are put vnder, or layed by the sayd horse-liter be so healed, but also the chippes and pieces that are cut off from it and brought to sicke folke, are wont to bring them speedie remedie.

*Berking in
Essex.*

This man before he was made bishop had builded two goodly monasteries, one for him selfe, and an other for his syster Edilburge, and had instructed and disposed them both very well with good rules and disciplines. That which was for himselfe in Surry by the riuer of Themis, at the place that is called Crotefee, that is to say, the ile of Crote, and that other for his syster, in the prouince of the East Saxons, at the place that is called Berching, where she should be a mother of Nonnes. And so in deede after she had taken vpon her the rule of the sayd monasterie, she behaued herselfe in all thinges as became one that had a byshop to her brother, both for her owne vertuous lyuing, and also in the good and godly guyding of them that were vnder her chardge: which thinge was also well proued by miracles from heauen.

How in the Monasterie of Berching it was shewed by a light from beauen, in what place the bodies of the nonnes should be buried.

THE VII. CHAPTER.

FOR in this monasterie many wonderful signes of vertues and miracles were shewed, which for

for the memorie and edifieing of aftercommers, are yet kept of many men, being written of them that knewe the same, some of which we will also put in our ecclesiasticall historie. When the tempest of the same plague so often mentioned, storming ouer all the Iland, came to this monasterie, and had entred vpon that part thereof where the men did liue, and daily one or other was taken out of the worlde to our Lorde, this good mother being carefull of her companie, at such tyme as also the same visitation of God touched that part of the monasterie, in which the flocke of Gods hand-maides dwelt by them selues, from the mens company, began oft tymes in the conēt to aske the sisters in what place about the monasterie, they would haue their bodies to be layed, against such tyme as it should happen them to be taken out of this world, with the same hand of Gods visitations as other were.

When she could get no certaine answer of the sisters, although she often enquired the same of them, she receaued both her selfe, and all the rest with all, most certaine answer of Gods provision from aboue. For after martyns was done, on a certaine night, as these hand-maydes of Christ went forth of the chappell to the graues of the brethern that were gone out of this lyfe before them, and did sing their accustomed laudes and praises to our Lord, beholde sodainly a light sent downe from heauen lyke a great sheete came vpon them, and strake them with so great a traunce, that for very feare they stopped and ceased off their songe they sang. And the brightnes of that shining lyght, to which in comparisō the sonne at mydday might might seeme but darke, being

#44 THE HISTORY OF THE

not long after lyfted vp from that place, went to the South part of the monaſterie, that is to ſay, to the Eaſt end of the chappel, & there abyding awhil and couering thole places, withdrewe it ſelfe vp to heauen, ſo plaine to all their ſightes, that none of them al doubted, but that the very light which ſhould lead and receaue vp into heauen the ſoules of Chriſtes handmaydes, did alſo ſhew a place for their bodies to reſt in, and abyde til the day of reſurreſtion. The brightnes of this light was ſo great, that a certaine elderly man, one of the brethern who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entring in the morning through the chinkes of the doores and windowes, did ſeeme to paſſe all the brightnes of the day lighte.

How a liſtle boy dying in the ſame monaſterio, called a certaine virgin that ſhould ſolowe him: and how an other virgin at her departing, dyd ſee a part of the light to come.

THE VIII. CHAPTER.

*Eadgite
brought vp
in Non-
vices.*

THere was in the ſame monaſterio a child about three yeres olde, or not aboue, named Eſica, who bicauſe of his age being yet a very infant, was wont to be brought vp in this howſe of virgins dedicated to God, and to be occupied in meditation among them. This childe beinge ſtricken with the foreſaid plague, when he came to the laſt pangues of death, cryed out, and ſpake to one of thoſe holy virgins of Chriſt, naming her as if ſhe were preſent by her owne name, Eadgit, Eadgit Eadgit, and therewithall ended this temporall

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ing awhile
it selfe vp
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CHVCH OF ENGLAND. 345 Lib. 4.

porall lyfe, and entred into lyfe eternall. But that
virgin which he called at his death, straight way
in place where she was, beinge taken with the
same sickenesse, the very same day that she was
so called, was taken out of this lyfe, and fol-
lowed him, that had called her to the kingdome
of heauen.

Moreouer a certaine one of the same handmay-
des of God, being taken with the sayd disease &
now brought to the last point, began sodainly
about midnight to crye to them that dyd keepe
and watche her, desyryng them to put out the
candle that stood there burninge. And when she
had oft tymes so called vnto them, and yet none
of them would doo as she bad them: I knowe',
quoth she (at the last) that ye thinke me thus to
speake, as if I were not in my right minde. But
doo ye well knowe that I speake not so. For I tel
you very truly, that I see this howse fylled with
so great a light, that that candell of yours semeth
to me altogether dymme & without light. And
when none of them dyd yet aunswere vnto these
sayinges of hers, nor followe her bydding; well,
quoth she againe, let that candell stand burninge
as long as yee lyst, but yet knowe yee well, that
the same is not my lighte, for my light shall come
vnto me when the morning beginneth to drawe
nere; And there withall she began to tell, that a
certaine man of God appered vnto her, which
dyed the same yere, and said to her, that when
the morning drew nere, she should departe hence
to the euerlasting lighte: the truth of which vi-
sion was so tryed and proued by the death of the
mayden, about the appearing of the day light.

What

What signes were shewen from heauen, when the mother of that company departed.

THE IX. CHAPTER.

NOW when the godly woman Edilburge, mother of these holy professed Nonnes, should also be taken out of this world, a wonderfull vision appeared to one of the sisters whose name was Thorithgid, which had now many yeres continued in the same monasterie, and alwayes was diligently occupied in seruing God with all humilitie and sinceritie, and helping the said mother to keepe good order and discipline by enstrutting or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle saith, be made perfect in infirmitie, she was sodainly taken with a very greeneouse sickenesse of body, and was therewith very sore tormented by the space of 9. yeres, through the mercifull prouisiō of our Redeemer, to this end that so euery spot of defiling sinne, which had through ignorance or negligence any thing long remained in her among her vertues, might all be perboyled out by the fire of long tribulation.

Signe purged by paine in this life.

This woman on a certaine night when the day light began a litle to appeare, as she went out of her chāber that she abode in, sawe plainly as it were a corie, brighter then the sonne, wōūd vp in a there & caried vpward from the dortery where the sisters were wont to reſte. And as she diligently marked what it should be that drew vp this vision of the glorious body which she behelde, she saw as it were certain cordes brighter than gold, which

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CHVRCH OF ENGLAND. 347 Lib. 4.

it vp so high, till it was taken into the open hea-
uens, and than she could see it no longer. Which
vision when she thought vpon with her selfe, she
douted no whit, but some person of that compa-
ny should shortly dye, whose soule should be lif-
red vp to heauen by the good workes it had done
euen as by golden cordes. Which thing hap-
ned so in deede, for not many dayes after, the mo-
ther of that couent, for the loue that God bare
vnto her, was deliuered out of the prison of this
fl-esh, whose life was certainly such, that no man
which knewe it, can dout, but that the entraunce
into the heauenly mansion, was open vnto her go-
ing out of this life.

Good Wor-
kes.

There was also in the same monasterie a cer-
taine holy Nonne, both noble for the dignitie of
this world, and more noble for the loue that she
had of the world to come, which many yeres was
so bereafte of all vse of her limmes, that she was
not able so much as to moue one parte of her bo-
dy. This Nonne when she knewe that the bo-
dy of the reuerend Abbessle was brought and lay-
ed in the church vntill it should be buried, desy-
red that she might be caryed thither, and be layd
by the same, bowing downe as folke doo at their
prayers. Which thing being done, she spake to the
Abbessle as she had bene aliue, and desyred her, to
obtaine of the mercy of the pitifull Creator, that
she might be loosed and rid, of so great and so lo-
ge tormentes. And not long after her, petition
was heard & graunted, for 12. dayes after she was
taken out of this life also, & receaued euerlasting
reward in chaunge of those temporal afflictions.

The like is
read of Co-
stanis at
the tombe
of Hilarion
the monk,
written by
S. Hierom
Tom. 1.

Now when Torithgid the foresaid handmayd
of Christ had lyued three yeare more after the
death

death of the Abbesse, she was so far pynd away with the sicknesse that we spake of before, that the skin and bones did scant cleaue together. And at last the time of her departinge being now at hande, she could not only styre none of al her limmes, but was speachelesse and could not so much as moue her tongue. In which case as she lay three dayes and as many nightes, sodainly being relieved with a ghostly vision, she opened her mouth and eyes, and looking vp to heauen, began thus to speake to the vision which she saw: and when she had so said, she held her peace a litle, as it were abyding for an answer of him whom she sawe and spake to, and then as it were a litle angrily she sayed againe: I can not gladly suffer this. And straight way holding her peace a litle, she spake the third tyme and sayd: If it may not by any meanes be to day, I beseeche thee that the time be not longe delayed: wherewith holdinge her peace a litle as she had done before, she ended and concluded her talke thus. And if it be fully so appointed, and that this sentence & order can not be changed, I beseeche thee that there be no more but only this next night betweene. After which wordes, being demaunded of them that sate about her, to whom she spake, forsooth, quoth she, to my most dere mother Edilburge. Whereby they vnderstoode she came to bringe her word, that the time of her passinge hence, was neere at hande: for euen as she made request, after one day and one night passed, she was deliuered both of the bond of the flesh, and of her sicknesse, and entred into the ioyes of eternall blisse.

How a certaine blynd woman praying in the Church-yard of the same monasterie, receaued her sight.

THE X. CHAPTER.

IN the place and office of Abbess Edelburge, succeeded a deuout hand-maid of God named Hildilhid, who many yeares euen till her verie great and extreme age, gouerned the same monasterie exceeding diligently, both in keeping of regular discipline and order, and also in providing such thinges as appertained to daily vles. This woman, because of the straightnesse of the place wherein the monasterie was built, thought good to haue the bones of the holy monkes and hand-maydes of Christ which were there buried, taken vp and remoued all to the church of the blessed mother of God, and there to be buried and layd in one place. In which place how often the brightenes of the heavenly light appeared, how often and how great flagrant odour of a maruailous sweete sauour, and what other miracles were there shewed, who so will know and reade, he shall fynd the same abundantly, in that booke, out of which we haue taken these thinges. Yet my thinke I can in no case let passe a miracle of one that was healed, which miracle (as the same booke declareth) was wrought in the Church-yard of the sayd religious house.

There dwelled an Erle therby, whose wyfe had a certaine darkenes sodainly come ouer her eyes, the grieue whereof daily encreasing, she was so farre troubled and molested therewith, that she could not see any litle light at all.

This

How

*Beholde
how farre
differes the
faith of our
primitive
church is
from the
false faith
of Protestants.*

350 THE HISTORIE OF THE

*Note the
indgement
of S. Bede*

This lady remaining a space in this blindness, it came sodainly to her minde on a time, that if she were brought to the monasterie of the holy virgins, and there prayed at the reliques of the Saintes, she might receaue her sight againe. And she made no delay, till she had straight fulfilled that which she had once conceaued in her minde. For being lead by her maydes to the monasterie (hard by adioyning) where she had full beleefe to be holpe and healed, she was straight brought into the churchyard. And as she prayed there for a space vpon her knees, her petition was heard and obtained forthwith. For rising vp from her prayer, before she went out of the place, she receaued the benefit of her sight which she sought for. And where she was lead thither by the handes of her wayting maydes, she went ioyfully home by herselfe without any guide: so that it might seeme that she had lost the light of this world only for this end, that she might shew by her healinge, what and how great the light is that Christes Saintes haue in heauen, and what grace of power and vertue.

*How Sebby king of the same prouince ended his life in
in monasticall conuersation.*

THE XI. CHAPTER.

AT that time, as also the booke a foresaid sheweth, there raigned ouer the East Saxons a man very deuout & godly named Sebby, of who before we made mention. For he was very much geuen to exercises of religion, and vertu, to much and often prayer, and to charitable almesdeedes esteeming,

esteeming solitarie and monasticall life before all the rycheffe and honours of a kingdome. Which kinde of life he had vndertaken long time before and giuen vp his kingdome, had not the self-willed minde of his wife refused to be separate from him. And therefore some men thought (as y^e hath bene often sayed) that a man of such a nature and well disposed minde, was more meete to be made a bishopp then a king. Now when this souldiour of the ecclesiasticall kingdome, had passed over 30. yeares in his temporall reigne, at length he died, but first he admonished his wife, that then at least they should wholly geue themselves both together to serue God, whereas they could no longer now enioy (or rather serue) the world together.

Which thing when he had with much ado obtained of her, he came to the bishopp of London named Waldher, who had succeeded Erconwald, and at his hand and blessing receaued the habit of religion, which he had long desyred. To which bishopp he brought a great somme of mony to be bestowed and giuen to the poore, reseruing nothing at all for him selfe, but rather desiring to remaine poore in spirite for the kingdom of heauen. And when he perceaued the day of his death to be at hand, bicause the foresaid sicknesse grewe on still vpon him, for the princely high courage that he had, he began to feare least at his death through the bitter panges of the same, he might hap either to vtter with his mouth, or with some other part of his body doo any thing, that were not meete and comely for his person. And therefore he sent for the bishop of London, wher he also then continewd, and desyred him that
at his

at his departing and passing out of this world, there should be no mo present but the bishop himselfe, and two of his chapplins.

This when the bishopp had promised moste gladly to doo, not long after, the said man of God setting himselfe to sleepe, sawe a comfortable vision, which toke from him all care of the foresaid feare, and moreouer shewed him on what day he should ende this lyfe; for he sawe (as he after reported himselfe) three men come to him arayed in bright shinning clothing, & one of the, while his felowes that came with him, stode by and asked how the sicke man did whō they came to visite, sate before his bed and layed, that his soule should departe from the bodie both without paine, and also with great light and brightnesse. And farther also declared vnto him, that he should die the third day after, both which things (as he learned by the vision) were so fulfilled in deede: for the third day ensuing when the ninth houre was come, sodainly as if he had fallen in to a softe sleepe, he gaue vp the ghoste without feeling any grief at all.

And whereas for the buriall of his body, they had prepared a tombe of stone, when they began to lay his bodie in it, they found it to be longer then the tombe by the quantitie of an handbreadth. They hewed therefore the stone as much as they might, and made it longer than it was about two fingers breadth, but yet it could not receaue the bodie not so neyther. Wherevpon bicause of this distresse of burying him they were minded, eyther to seeke an other tombe, or els, if they might to gather in the body by bowing of the knees, that so it might be holden & receaued
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CHVRCH OF ENGLAND. 373

of the ſame tōbe. But a wonderful caſe happened, and not without the working of God from hea- uen, which kept them from doing any of thoſe thinges. For ſodainly, the biſhop ſtanding by, and the ſaid kinges ſonne a monke alſo (Sighard by name) which after him ſtaigned with his bro- ther Frede, and alſo a great company of other men, the very ſame tombe-ſtone was found to be of a fit length for the quantitie of the bodie. Yea and ſo much that at the head there might alſo a pillowe be laide betwene: and at the feete there remained in the tombe beſide the body, a- bout the quantitie of foure fingers. And thus was he buried and laied in the Church of the bleſſed doctour teacher of the gentiles S. Paule, by whose good leſſons he being taught, had lear- ned to labour and longe for the ioyes of heauen.

How after Eleutherius, Headdi was made biſhop of the Weſt Saxons after Putta Quichelmus was made biſhop of Roſſeſter, and after him Gebmund, and who were biſhops in Northumberland at that time.

THE XII. CHAPTER.

THe fourth biſhop of the weſt ſaxons was Eleutherius, for the firſt was Birinus, the ſe- cond Agilbert, the third Wini. After the departure of king Cenwalth in whoſe raigne the ſaid Eleu- therius was made biſhop, certaine Lordes vſurped the kingdome, & diuided it betwene them, & ſo helde it about ten yeres. In their raigne died this biſhop, and Headdy was put in his place, and con- ſecrated biſhop by Theodore in the Citie of Lon- don. In the time of whom being biſhop, Cead- walla did overcome and put out the ſaid vſurpers,

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and

354 THE HISTORY OF THE

and toke the kingdome to himselfe. And when he had kept the same for the space of two yeres, at last pricked & stirred with the loue of the kingdome of heauen, he leste it, while the same bishop yet gouerned the diocese, and went vnto Rome, and there ended his life, as it shalbe declared more at large hereafter.

An. 677. In the yere of the Incarnation of our Lord 677. Edilred kinge of the Marshes or middleland englishmen came into kent with a terrible and fierce hoste, not only spoiling the countrie, and profaning the Churches and monasteries, without any respecte of pittie or feare of God, but also ransacking with the same general ruine the Citie of Rotchester, wherof Putta was bishop, howbeit at that time he was not there. Who when he heard hereof, that his Church was spoiled, and all thinges taken away and rifled, he went vnto Sexwolfe bishop of the Marshes, and receaued of him the possession of a certaine Church, and a litle piece of ground, and there ended his life in peace and rest, not taking any care at all for the restoring of his bishopricke, for (as we haue aboue said) he was a man more giuen to ecclesiasticall and spirituall, than to worldlie and temporall matters: and so he liued quietlie and onlie serued God in the same Church, going somtimes abroad, where he was desired, to teache verses and hymnes of the Church. In his place did Theodore consecrate William bishop of Rotchester, who not long after for scarcitie and lacke of thinges necessarie, departed from the bishopricke, and went his way thence, in whose place Theodore ordeined Gebmund bishop.

An. 678.

The yere of the Incarnation of our Lord 678. which

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Lord 677.
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Lord 678.
which

CHVRCH OF ENGLAND. 355 Lib. 4.

which was the 8.yere of the raigne of kinge Ecg-
fride, there appeared in the moneth of August a
blasing star, the which continewed three mo-
neths, rising in the morninges, and casting forth as
it were an high piller of a glistering flame. In
which yere also through a certaine dissension that
rose betwene King Ecgfride, and the most Reue-
rend bishop Wilfride, the said Reuerend father
was put out of his bishoprike, and two other ap-
pointed bishops in his place ouer the prouince of
Northumberlande, the one named Bosa to gouer-
ne the Deires, and the other named Eata for the
Bernices, which Eata had his see at Yorke, and
Bosa at the Cathedrall Church of Hegulstaid or
Lindisfarne; which two men were both taken
out of the cloyster of monkes and called to this
degree. And with them also was Eadhed made
bishop ouer the prouince of Lindesfar, which
king Ecgfride had very lately conquered of Wulf-
here, whom he ouercame in battaile and put to
flight. In which prouince this man was the first
bishop that they had of their owne, the next was
Edilwine, the third Eadgar, the fourth Emberth,
who is there at this present. For before Eadhed
came, they were in the diocese of bishop Saxwol-
fe, who was bishop both of the Marshes, and the
middle english, but now being put from the gou-
uernement of Lindisse, he remained only bishop
of the Marshes. These bishops Eadhed, Bosa and
Eata, were cōsecrated bishops at Yorke by Theo-
dore the Archebishop, who also the third yere of
Wilfrides departing thence, ioyned vnto the two
bishops mo, Trumbert at Hagulstaid, Eata remain-
ing at Lindesfar, and Trumuin ouer the prouin-
ce of the Pictes, which at that time was subiect

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ke Carlele
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bishops of
Lincolne.*

356 THE HISTORY OF THE
to the dominion of the Englishmen. But because
that Edilrede kinge of the Marshes recovered the
said countrie of Lindisse againe, Eadhed came
away thence, and was by Theodore made bishop
of the diocese of Rhyppon.

*How bishop Wilfride, converted the province of the
South Saxons to Christ.*

THE XIII. CHAPTER.

*The Con-
version of
Suffex to
the faith.*

WHen Wilfride was put out of his bis-
hoprike, he went and wandred in
many places a longe time, and came
to Rome, and from thence retourn-
ed into England againe. And though because of
the displeasure of the said kinge, he could not get
againe into his owne diocese, yet he could not
be kept from doing the office of preaching the
ghospell, for he went his way to the province of
the South Saxons, which from kent reacheth
southwarde and westward, as far as the West
Saxons, containing seauen thousand tenements,
and was yet at that time living in the painimes
lawe. Vnto them did he minister the worde of
faith and baptisme of saluation. The king of the
same countrie, whose name was Edilwach, was
Christened not long before in the province of the
Marshes, in the presence and at the exhortation
of King Wulfhere, who also was his Godfather,
at the fonte, & in signe of that adoption gaue him
two prouinces, that is to say, the Ile of Wight, &
the prouince of Manures, in the West parte of
England.

Suffex.

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CHVRCH OF ENGLAND. 357 Lib. 4.

sing of the King, this bishop Christened the chiefe
Lordes and knightes of the countrie: and the rest
of the people at the same time or sone after, were
Christened by the priestes Eappa, Padda, Bruche-
lin, and Oidda. The Quene also named Ebba was
Christened in her Ile, which was in the prouince
of the Viccians: for she was the daughter of
Eanfride who was Eanheres brother, who
were both Christians, and all their people.
But all the prouince of the South Saxons had
neuer before that time heard of the name of
God, nor of the faith. Yet there was in the coun-
trie a certaine monke, a Scot borne named Di-
cul, which had a very litle monasterie in a place
called Bosanham, all compassed about with wod-
des and the sea, and therein some siue or six bre-
thern, seruing God in humble and poore life. But
none of the people there did giue themselues ei-
ther to followe their life, or to heare their prea-
ching. But when Bishop Wilfride came and prea-
ched the gospel vnto them, he not only deliue-
red them from the miserie and perill of eternall
damnation, but also from an horrible morraine of
temporall death. For in three yeares before his
comming to that prouince, it had not rained one
drop in all those quarters, whereby a very sore
famine came vpon the common people, and de-
stroyed them by hole heapes in most pitifull wise,
in so much that it is reported, that diuerse and
many times fortie or fiftie men in a company being
famished for hunger, would go together to some
rocke or sea banke, and there wringing their han-
des in most miserable sort, would cast themselues
all downe, either to be killed with the fall, or
drowned in the sea. But on that very day on
which

*A Mona-
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358 THE HISTORIE OF THE

*The first
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wonderfull* which the people receaued the baptisme and
faith, there fell a goodlie and plentiful shoure of
raine, wherewith the earth florished againe, and
brought a most ioyfull and fruitefull yere, with
goodly greene fieldes euery where.

Thus their old superstition being reiected, and
idolatrie quite extinguished, the hartes and bo-
dies of them all reioyled in the liuing God: know-
ing that he which is the true God, had by his hea-
uently grace enriched them, both with inwarde
and outward goodes. For this bishop also when
he came into the countrie, and sawe there so great
a plague of famine, taught them to get their su-
stenance by fishing: for the sea and riuers there
about them, had great abundance of fish, but the
people had no skill at all to fish for any thing els
but only ellees. And therefore they of the bishops
cōpany got together somewhere a sort of ellee-
nettes, and cast them into the sea, and straight
way by the helpe and grace of God, they tooke
three hundred fishes of diuerse kindes, which they
diuided into three partes, and gaue one hundred
to poore folke, and another to them of whom
they had the nettes, and the third they kept for
themselues. By which benefit, the bishop wonne
the hartes of them all greatly to loue him, and
they began the more willingly to hope for hea-
uently things at his preaching, by whole helpe and
succour they receaued the giftes and goodes of
this worlde.

At this time did Edilwach gaue vnto the most
Reuerend bishop Wilfrid, the land of eightie sea-
uen tenements, where he might place his com-
pany that were exiles with him, the name of the
place was Seolesen, which place is compassed of

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CHVRCH OF ENGLAND. 339 Lib.4.

the sea round about sauing on the west, where it hath an entraunce into it as brode as a man may caste a stone with a flinge. Which kinde of place is in Latin called Pæninfula, & in Greke *πεποινη*. *Selfe the first mona-*
When Bishop Wilfride had receaued this place, *stie in*
he founded a monasterie there which he did bin- *Suffex now*
de to monasticall life and rule, and did put therein *brought to*
monkes: namely some of them that he had *be faith.*
brought with him. Which monasterie his succes-
sours are knowen to holde and keepe vnto this
day, for vntill the death of King Ecgbert, which
was fise yeares space, he continewed still in those
quarters in great honour and reuerence among all
men for his good deseruing, for he did the office
of a bishop both in word and dede. And because
the king with the possession of the forsaide place,
had giuen him also all the goodes and demaines
of the same, together with the groundes and men,
he instructed them all in the Christian faith and
baptised them all, among which there were three
hundred bondmen and bondwomen, whom he
did all not only deliuer by Christning them from
the bondage of the deuill, but also by giuing them
their freedom, did loose them from the yoke of
the bondage of man,

*How by the prayer and intercession of Saint Oswald,
the pestilent mortalitie was taken away.*

THE XIV. CHAPTER.

IN this monasterie at the selfe same time, there *Miracles*
were shewed certaine giftes of heauenly grace *in the mo-*
by the holy Ghost, as in which place the ty- *stie of*
rannie of the deuill being lately expelled, *Selfe in*
Suffex.
Christ,

360 THE HISTORIE OF THE

Christ had newly begonne to raigne. One of which thinges we thought good to put in writing to be remebred hereafter, the which in deede the most reuerend father Acca was wont oftentimes to tell vnto me, and affirmed that he had it shewed him of the bretherne of the same monasterie, a man most worthy to be credited. About the same very time that this prouince receaued the name of Christ, a sore plague and mortalitie raigned in many prouinces of England, which plague by the pleasure of Gods dispensation and ordinance, when it touched also the foresaied monasterie, which at that time the most Reuerend and vertuous priest of Christ Eappa did rule and gouerne, and that many both of them that came thither with the bishop, and also of such as had bene lately called to the faith in the same prouince of the South Saxons, were taken daily out of this life, it semed good to the bretherne, to appoint themselues to fast three daies, and humbly to besech the mercy of God, that he would vouchsafe to shew grace and mercy toward them, and to deliuer them from this perillous plague and present death, or at least when they were taken out of this world, to saue their soules from eternall damnation.

*Fasting
against
the plague*

There was at that time in the same monasterie, a certaine litle boye, that was lately come to the faith, a Saxon borne, which was taken with the same sickenesse, and had kept his bed no small time. And when the second day of the said fasting and praying was now come, it happened that about seauen a clocke in the morning, as the boy was left all alone in the place where he lay sicke, sodainly by the appointement of God there vouchsafed

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CHVRCH OF ENGLAND. 361. Lib. 4.

safed to appere vnto him, the two most blessed
and chiefe Apostles S. Peter, and S. Paul, for the
boy was of a very innocent and meeke mind and
nature, and with sincere deuotion kept the sacra-
ment of faith which he had receaued. In this vi-
sion the Apostles first saluted him with most gentle
wordes, saying: Sonne feare not death, for which
thou art so penitue, for we will this day bring thee
to the kingdome of heauen, but first thou must
tary till the Masses be said, and after thou hast re-
ceaued thy viage prouision, the body and bloud
of our Lord, being so released both of sickenes
and death, thou shalt be lifted vp to the euerla-
sting ioyes in heauen. Therefore doo thou call
for priest Eappa vnto thee, and tell him, that our
Lord hath heard your prayers and deuotion, and
hath mercifully looked vpon your fastinge, nei-
ther shall there any one more die of this plague,
either in this monasterie, or in any of the posses-
sions that adioyne to the same. But as many as be-
longe vnto you any where and lie sicke, shall rise
again from their sickenes and be restored to their
former health, saue only thou, which this day
shalt be deliuered from death, and be brought to
the vision of our Lord Christ, whom thou hast
faithfully serued.

Which thing it hath pleased the mercy of God to ^{Intercef-}
doo for you through the intercessiō of the godly ^{son of}
and deere seruant of God King Oswald, who ^{Saints,}
sometime gouerned the countrie of Northum-
berland most nobly, both with the authoritie
of this temporall kingdome, and also in holi-
nesse and deuotion of Christian pietie which
leadeth to the euerlasting kingdome, for on
this day the same king being bodily slaine in
bataille

battaile of the infidels & miscreants was straight taken vp to heauen to the eternall ioyes of the chosē and electe companies, let them seeke in their booke that haue the notes of the departing of the dead, and they shall find that he was taken out of the world on this selfe same day, as we haue said. And therfore let them say Masses, and both geue thanks that their prayer is heard, and also for the memory of the said King Oswald which sometime gouerned their nation, and did humbly beseech and pray our Lord for them, as being straungers and exiles of his people. And when all the bretherne are come together to the Church, let them all be confessed, and so finish their faste, and refresh their bodies with sustenance.

*Masses in
the memory
of Saints.*

All which wordes when the boy had declared to the priest being called vnto him, the priest enquired of him, what maner of aray and likenes the mē had, which appeared vnto him. He answered, they were very notable and goodlie in their aray and countenaunces, and exceding ioyfull and beautifull, such as he neuer had sene before, nor beleued that any men could be of so great comlinessse & beautie. The one was shauen like a priest, the other had a long beard. And they said, that the one of them was called Peter, and the other Paul, and that they were the ministers and seruants of our Lord and Sauour Iesus Christ, of whom they were sent from heauen for the defense of our monasterie. Wherefore the priest believed the wordes of the boy, and went out by and by and sought in his booke of Cronicles, and found that King Oswald was slaine on that verie day.

Then called he the brethern together, and
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CHVRCH OF ENGLAND. 363 Lib. 44

commaunded diner to be provided, and masses to be said, and that they should all communicat after the accustomed maner. And also willed a parte of the same sacrifice of our Lordes oblation to be brought to the sicke boye: which thinge so done, not long after the boy died the very same day, and proued by his death, that the wordes were true which he had heard of Christes Apostles. And this moreouer gaue witnesse to his wordes, that at that time no creature of the same monasterie was taken out of the world, except himselfe only. By which vision many that heare of the same, were maruailously stirred and enflamed, both to pray and call for Gods mercy in aduersitie, and also to vse the holefome helpes and medicines of fastinge. And from that time not in that monasterie only, but also in very many other places, the birth day of the said Kinge and champion of Christ, began yearely to be kept holy with masses and deuout seruice most reuerentlie.

How King Ceadwall slew Edilwach King of the Genisses, and wasted that prouince with cruell death and ruine.

THE XV. CHAPTER.

IN this meane time, Ceadwall a valiant yong *That is,*
man of the royall blood of the Genisses, being *of Ham-*
bannished from his countrie, came with an hoste *phiers.*
of men, and slewe King Edilwach (of Suffex)
and wasted that prouince, cruelly murdering and
spoiling euery where. But he was sone after driue
out by two Capitaines of the Kinges, Berthun,
and

and Authun, who from that time did holde and kepe the dominion of the prouince. The chief of which two, was afterward slaine of the same Ceadwall, being then kinge in the west countrie, and the prouince subdued and brought into more greuous subiection then it was before. Againe he that raigned after Ceadwall, oppressed it with like milerie and bondage a great many yeres: whereby it came to passe that the people (of Suffex) in all that time, could haue no bishop of their owne, but were faine, (their first bishop Wilfride being called home againe) to be vnder the diocese of the bishop of the Genisses, which belongeth to the West Saxons, as many as were in the territory of Selfee.

How the Ile of Wight receaued Christian inhabitants, in which Ile, two childerne of the kinges blood, as sone as they were Christened, were slaine.

THE XVI. CHAPTER.

AFter that Ceadwall had thus obtained the kingdome of the Genisses or west Saxons, he tooke the Ile of Wight also, which was so far forth giuen to the worshipping of Idols, that he entended vtterly to bannish and driue out thence all the old natiue inhabitants, and to put people of his owne countrie in their place. For though he were not yet at that time christened and regenerated in Christ himselfe, at it is said, yet he bound himselfe with a vowe, that if he tooke the Island, he would giue vnto God the fourth part therof, and of all the pray. Which thing he so perfourmed, that bishop Wilfride happening to be there at that very time (a man of his owne countrie)

trie) he gaue and offred the same vnto him to the vse and seruice of our Lorde. The sayd Iland con- teyned, as the English doo rate a thousand & two hundred tenements, whereof was giuen to the bishop the possession of the land of three hundred tenementes. Which portion the bishop gaue and committed to one of his clerkes named Bernwi- ni, his sisters sonne, & appointed thereto a priest named Hildila, to minister the worde and baptis- me of life to all that would be saued.

And here I thinke it not to be passed ouer in si- lence, that for the first frutes of them that were saued through beleefe in the same Ile, two chil- dren of the blood royall being bretherne to Ar- uald King of the Iland, were crowned with a spe- ciall grace of God. For when the enemies came into the Iland, they fled and scaped to the next prouince of the Vites, and there they got to a pla- ce called Stonestat, hoping to hide themselves from the face and sight of the King that had con- quered their countrie, but they were betrayed and found out, and commaunded to be put to death. Which thing when a certaine Abbot and priest named Cimberth had heard of, whose monasterie was not far from thence, at a place called Red- ford, he came to the king who was then in the same partes, lying secretly to be cured of his woundes, that he had taken fighting in the Ile of Wight, and desired of him, that if he would needes haue the childerne, to be put to death, yet that they might first receaue the Sacraments of the Christian faith. The kinge graunted his re- quest, and then he tooke them and Catechised them in the true faith of Christ, and washing them with the holesome fonte of baptisme, made them

*The Place
inhabited
Hampshire
as the
Saxons
Sussex*

sure

366 THE HISTORIE OF THE

sure & in perfite hope to enter into the euerlasting kingdome. Anon after came the hangeman to put them to death, which death of this world they ioyfull receiued, by which they doubted not but they should passe to the eternall life of the soule.

*Suffex and
Mamp-
phere.*

When after this order all the prouince of great Britanie had receaued the faith of Christ, the Ile of Wight receaued the same also, wherein notwithstanding, because of the miserie and state of foraine subiection, no man tooke the degree of the ministerie and place of a bishop, before Daniel, who now is bishop of the west Saxons and of the Genisses. The situation of this Ile is ouer against the middes of the South Saxons and Genisses, the sea comming betwene, of the breadth of three miles; which sea is called Solent: in which, two armes of the Ocean sea, that breake out from the maine north sea about Britanie, do dailie mete and violentlie runne together beyond the mouth of the riuer Homelea, which runneth along by the countrie of the Vites, that belong to the prouince of the Genisses, and so entreth into the foresaid sea. And after this meeting and striuing together of the two seas, they goe backe and flow againe into the Ocean from whence they came.

Of the Synode made at Hertfield, Theodore the Archbishop being there president.

THE XVII. CHAPTER.

*The second
Synode of
the Church
of Englad.*

AT this time Theodore hauing worde that the faith of the Church at Constantinople was sore troubled through the heresie of Eutiches, and

and wishing that the Churches of the english nation ouer which he gouerned, might continue free & cleere from such a spot, gathered an assemblie of Reuerend priestes and many doctours, and enquired diligentlie of eche of them, what faith they were of: where he found one consent and agreement of them all in the Catholique faith. Which consent he procured to set forth and commēded with letters sent from the whole Synode, for the instruction and remembrance of aftercomers, the beginning of which letters was this.

In the name of our Lord and Sauour Iesus Christ, and in the raignes of our most good and vertuouse Lordes, Ecgfride king of the Humbers, the tenth yere of his raigne, the eight yere of the Indiction, and the twentie seauen day of September, and Edilrede king of the Marshes in the yere of his raigne, and Aldulphe king of the Estenglish, in the twentie seauen yere of his raigne, and Lothar king of kent, in the seuenth yere of his raigne, being there present and chief Theodore by the grace of God, Archebishop of the Ile of Britanie, and of the Citie of Caunterbury, and with him sitting in assemblie, the other bishops of the same land, most Reuerend men and prelates, hauing the holy ghospelles set before them, at a place called in the Saxon tong, Hetdfield. After commoning & conference together had thereuppon, we haue expounded and set forth the right and true Catholique faith, in such sort as our Lorde Iesus being incarnate in this worlde, deliuered it to his disciples, which presentlie sawe and heard his wordes & doctrine, & as the crede of the holy fathers hath left by traditiō, & generally asal holie men, al general Cōcels, & all the whole cōpany

pany of authentick doctours of the Catholique Church, haue taught and deliuered. Whom we following in good, dewe, godly, and right beleuing manner, according to their doctrine inspired into them from God, do professe and beleue, and stedfastly do confesse with the holy fathers, this Father, and the Sonne, and the holy Ghost most verily, and in true and formall proprietie, the Trinitie in the vnitie of one substance, and the vnitie in Trinitie, that is to say, one God in three persons, of one substance, and of equall glorie and honour. And after many like thinges pertaining to the confession of the right faith, the holy Synode did also adde to their letters, these thinges following.

We haue receaued the fine holy and generall Synodes of the blessed and derely beloued fathers of God, that is to say, of three hundred and eighteene which were assembled at Nice, against the most wicked & blasphemous Arrius, & his opinions. And of 150. at Constantinople against the madenesse and fond secte of Macedonius and Eudoxius, and their opinions. And at Ephesus the first time, of two hundred against the most wicked Nestorius, and his opinions. And at Chalcedon, of two hundred thirty against Eutiches and Nestorius and their opinions. And at Constantinople the second time, where was assembled the fifte Councell in the time of the Emperour Iustinian the yonger, against Theodore and Theodoret and Ibe, & their epistles and their opinions. And a litle after against Cyrill. Also we receaue and admit the Sinode made at the citie of Rome in the time of the most holy and blessed Pope Martin, the 8. yere of the Indiction, and the 9. yere

*The 5.
first generall
council receaued
by a common
consent of
the Church
in England
about 800
years past*

here of the most godly and good Emperour Constantine. And we worship and glorifie our Lorde Iesus-Christ, in such sort as these men haue done, adding or diminishing nothing: and we accurse with hart and mouth, those whom these fathers haue accursed; and whom they haue receaued, we receaue, glorifying God the father without beginning, and his only begotten sonne, begotten of the father before all ages and times, and the holy ghost proceeding of the father and the sonne in vnspokeable wise, according as these aboue mentioned, holy Apostles, and Prophets and doctours haue preached and taught. And all we, that with Theodore the Archebishop haue set forth and declared the catholique faith, do hereunto subscribe with our owne handes.

How Iohn the Chantour of the sea Apostolike came into Englande to teache vs conuincing.

THE XVIII. CHAPTER.

AT this Synode there was present, and who also confirmed the decrees of the catholique faith, a most reuerend man named Iohn, the chief Chantour of S. Peters church, and abbot of the monasterie of S. Martyns, who was come of late from Rome by the commaundement of Pope Agatho, hauing for his guyde the most reuerend Abbot Bishop Iurnamed Benedickt, of whom we spake before. For when the sayed Benedickt had built a monasterie in England, in the honour of the most blessed chief of the apostles S. Peter, by the mouth of the river Were, he came to Rome as he had ofte bene wont to do before with his

In this monasterie S. Bede was brought up

A a

fellow

*Privilege
from Rome
for the li-
bertie of
monasteries*

felowe and helper in the same worke Ceolfride (who after him was abot of the same monastery) and was receaued most honourably of pope Agatho of worthy memorie, of whom he desyred and obtained for the warrant and assurance of the libertie of the monasterie that he had erected, a letter of priuilege confirmed by the authoritie Apostolike, in such forme as he knew the will and graunt of king Ecgfride to be, by whose leaue, & liberall gifte of possession and lande, he had made the said monasterie.

*Order of
singing &
church ser-
uice from
Rome.*

He obtained also to haue with him, the fore-sayd Abbot Ihon into England, to the entente he might teache in his monasterie the yearly course and order of singing, as it was taught in S. Peters at Rome. And to the said Abbot Ihon didas soone as he had commaundement by the Pope, both with his owne voice and presence, teaching the chantours and singing men of the sayed monastery, the order and forme of singing and readinge, and also putting in writing those thinges that appertained to the celebration of highē feastes and holy dayes, for the whole compasse of the yere. Which thinges of his writing haue bene hitherto kept in the same monastery, and are now euery where copied out by diuerse. The same Ihon did not only teache the brēthren of that monasterie, but such as were skillfull in longe came together to heare him almost from all the monasteries of the same prouince. And many also did earnestly desire & entreat him in such places wher he taught to come to them him selfe. Beside this office and skill to teache synging and reading, he had also an other charge in commandement from the Pope Apostolike, which was, that he should dili-
gently

*The heresy
of the Me-
morialis.*

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CHVRCH OF ENGLAND. 355 Lib. 4^a

gentlie learne of what faith the church of En-
gland was, and bring worde thereof at his re-
tourne to Rome: for not longe before, there had
ben kept at Rome a Synod by the holy Pope Mar-
tin, with the consent of a hundred & siue bishops,
against them principally, that preached one only
working and will in Christ. Which Synode he
brough: with him, and gaue to be written and co-
pyed out in the foresaid monasterie of the moste
vertuous Abbot Benedict, against such men as had
at that time very sorely troubled the faith of the
church of Constantinople, but by the goodnes *The Pope*
and gyft of our Lorde, they were soone found out *is informed*
and conuicted at the same time. Wherefore Aga- *of the state*
tho the Pope minding as in other prouinces, so *of the church*
also in England to be enformed what the Church *Legis Cip.*
was, and how cleere it was from the pestilent *lib. 1. epi.*
contagions of heretikes, committed this charge *3 & Aug.*
and busines to the most Reuerend Abbot Ihon, be- *epi. 91. &*
ing now appointed to go to England. And ther- *93.*
fore when the synode, which we spake of before,
was called together in England for this purpose,
the catholike faith was in them all found cleere,
sound, and vncorrupted. And a copie of the same
was geuen him to cary to Rome. But in his retour-
ning homeward, not long after he passed the sea
he fell sicke by the way & died. His body for the
loue of S. Martin, whose monasterie he gouerned,
was by his frendes brought vnto Tours, and there
buried honorably. For as he went toward En-
glad he was gely receued & lodged in the church
and desired earnestly of the brethern there when
he returned to Rome, he wold come that way, &
lodge with the. Finaly he toke with him fro thece
certain to helpe & succour him both in his iorney

and also in his busines that he was charged with all : who although he thus died by the way, yet neuerthelesse the copie of the Catholique faith of England was brought to Rome, and receaued most gladly and ioyfully of the apostolike Pope, and of all that heard or read the same.

How queene Edildrid continued a perpetuall virgin, whose body could not be corrupted, nor rot in her tombe.

THE XIX. CHAPTER.

King Ecfride tooke to wife a woman named Ecildride the daughter of Anna king of the East english, of whom we haue ofte made mention, a man maruailous godly, and in all pointes notable for vertu both in thought and deede. This woman had bene wedded to another man before him, that is to say, to the prince of the South Giruians named Tombert, but he died a litle after he had married her, and then she was geuen to wife to the kinge aforesaid, with whom she liued twelue yeres, and yet remained continually a pure and glorious virgin, euen as bishop Wilfrid a man of blessed memorie did shew me, enquiring of purpose of the matter, because many did doubt thereof, and sayed vnto me, that he coulde of all men be a verie sure witness of her virginity, for so much as king Ecgfrid promised to geue him landes and much money, if he could persuaade the quene to vse his companie, though yet he knewe well that she loued no man in the world more then him. And it is not to be mystrusted, but that the same thinge may be done in our time also which hath ben sometime don in times past as true histories do beare witness, whe-

*why the
miracles
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ted ought
not to be
mystrusted
Luc. 22.*

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CHVRCH OF ENGLAND. 357 Lb. 4.

whereas one & the same lorde geueth the grace, who promifeth to abyde with vs vnto the end of the world. For this also was a signe and token of the diuine miracle, in that the flesh of the same virgin being buryed, could not be corrupted & putrefied, and doth well shew, that she liued alway vncorrupted and vntouched of any man.

Againe it is well knowen, she belought the king very much and a longtime, that she might forsake the cares of the world, and haue leauē to go into a monasterie, and there only to serue Christ the true king. Which when she had at last obtained, she entred into the monasterie of Abbessē Ebbe, who bare a good affection to king Ecgfride. The monasterie standeth in a towne called Coludi, and the afore said byshop Wilfride, gaue her the veale and habit of a nonne. Within a yere after, she was herselfe made an Abbessē in the ile of Ely, in which place there was built a monasterie of virgins dedicated to God, amonge whom she began to be a verie good mother & virgin, both in examples and also in good lessons of heauenly lyfe. Of her it is sayd, that after the time that she went to the monasterie, she would neuer weare any linnen, but only wollen clothes, and seldome wash herselfe in warme bathes, saue against solemne high feastes, as Easter, Whitsontyde, or Twelvetide, and than would she be the last of all, and with her owne handes and helpe of her handemaydes, would first wash the rest of Christes virgins which were there. Very seldom also except on high feastes, or for great necessitie, dyd she eate more continually than once a day, vnlesse some greater feblenesse did hinder her. From the

*Nonnes
consecrated
of bishops*

358 THE HISTORY OF THE

of the first comming to prayer together vntil the
rysing of the day, she abode in the Church, still
continewing at her prayers. And there are that
say, that by the spirite of prophecie she did fore-
tel, both the pestilence whereof she should dye
herselfe, and also did openly in all their presen-
ce declare the number of them that should be ta-
ken from this world out of her monasterie. She
was taken away to our Lord in the mides of her
company, seuen yeres after she was made Ab-
besse. And as she her selfe had willed, she was bu-
ryed in a tombe of wood in no other place than in
the mides of them, in such order and sort as she
departed.

After whome succeeded her sister Sexburg in
the office of Abbess, which woman Earcombert
king of Kent had to wyfe: and when Edildride
had lyen buried 16. yeres, it seemed good to her
sayid sister, now Abbess, to haue her bones ta-
ken vp, and to be put in a newe tombe, and to be
remoued into the church. Wherevpon she wil-
led certaine of the bretheren to seeke a stone,
whereof they mighte make a tombe for this pur-
pose, and they taking ship (for the countrie of
Eely is round about compassed with waters and
fennes, nor hath any great stones for such
purposes, came to a certaine litle citie lesse deso-
late & vnhabited, which was not far from thence
and in the english tongue is called Grandchester, &
straight way they found by the walles of the city
a tombe of white marble ready made very sayre,
and couered very trymme and fyt with a couer of
the same stone: wherby vnderstanding that our
Lord had prospered their iourney, they gaue him
thankes therfore, & brought it to the monastery.

Now

*The Illef
Fely.*

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e monastery.
Now

CHVRCH OF ENGLAND. 359 Lib. 4.

Now when the graue was opened, and the body of the holy virgin and spouse of Christ taken out into the light, it was found so cleane from corruption, as if she had dyed or bene put in the ground the very same day, euen as both the aforesaid byshopp Wilfride, and many other that knewe it, did beare wytnesse. But Cinfride a certaine phisition, which was present by her, both when she dyed, and when she was taken out of the tombe, was wonte of more certaine knowledge to tell, that when she lay sicke, she hadd a very great swelling vnder her arme pit, & they bad me quoth he, to launce that swelling, that the yl humour which was within might issue out. Which when I had done, for the space of two dayes after, she seemed to be somewhat better at ease, so that some thought that she might be cured of her grieve: but the third day, her former paynes tooke her againe, and straight way was she taken out of the world, and chaunged al paine and death, with health and life euerlasting.

And when after so many yeres her bones should be taken out of the graue, they spred a tent ouer the same, and all the company of the bretheren on the one side, and sisters on the other, stode round about singing and the Abbesse with a fewe other went in, to take vp and bring forth the bones, but sodainly we head her within cry out with a lowde voice, Glorie be the name of God: and anon after, they called me in, opening the entrance of the tente, where I saw the body of the holy virgin of God being taken out of the tombe, and lyeng on the bed like one that were a sleepe. Then did they also open the coueringe of her face, and shewed me the wound of the cut, that

I hadd made , healed and cured , so that in
meruailous wyse , in the place of the open and
gaping wound wherewith she was buried, there
appeared than but a litle small signes of the scar.
Byside this, all the linnen clothes , wherein the

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dren , and* body was winded, appeared hole and so new,
that they seemed to be put about those chaste lim-
bines but that very daye.

*yes no grief
at all felt
for them?* It is reported, that when she was grieved with
the forsaide swelling and paine of her cheeke bone
and necke, she tooke great ioy in this kind of
disease, and was wont to say: I knowe most cer-
tainly, that I worthely doo beare this bourden
of payne in my necke, in which I remember, that

when I was a gyrl, I did beare the superfluous
and vaine bourdens of tablettes and brouches ,
and I beleue that the Soueraine pitie of God,
doth therefore send me this grieve and paine in
my necke , that he may so absolue and quit me
from that gylt of vanitie and lightenesse, wheras
now in fteede of gold and pretious stones , the
read fire heate and burning swelling , breaketh
out of my necke.

*The nap-
kins and
parles ta-
ken from
S. Pauls
body healed
the sick &
expelled
diuels. A B
cap. 19.* It happened also that by the touching of the
same clothes wherein the corse lay, both spirits
were driuen out of certaine possessed bodies, and
also other diseases sometimes healed. And it is
said, that the tombe in which she was first layd
and buried, did heale certaine that were pained
in their eyes, which as sone as they set their head
to the same tombe and prayed , straightway had
the grieve of their sore or dymme eyes taken a-
way. The body of the virgin was taken and
washed , and layd in new clothes , and so caried
into the church , and put in the other tombe that
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CHVRCH OF ENGLAND. 361 Lib. 4.

was brought, where it is yet kepte vnto this day, and is had in great reuerence. The sayd tombe, founde ready made, was (not without a miracle) so apte and fyt for the virgins bodie, as if it had bene of purpose made and cut out for her: the place also of the head was made by it selfe seuerally, and seemed to haue bene fashioned as iuste as could be for the bygnesse of her head. This *In Cambridge* countrie of Ely is in the prouince of the East english, and contayneth about two hundred householdes, and is compassed on eche syde, as we haue sayd, like an Iland, round about with eyther fennes or waters. And therefore of the Eccles which are plentifully taken in those waters, it hath its name. In this Ile this sayd handmayde of Christ desired to haue a monasterie, bicause, as we sayd before, she came of the nation and bloud of the East english.

An himne of the sayd virgin.

THE XX. CHAPTER.

THe occasion seemeth conuenient to put in this historie an himne of virginicie, which many yeares past we made in meeter, in the laude and prayse of the sayd Queene and virgin, which is in deede therfore verely a Queene, for that she is the spouse of Christ. And herein we shall follow the custome of the holy scripture, in the historie whereof many songes and psalmes are interposed, which were (as is well knowen) made in meter and verse.

A song

A song or sonnet in praise of virginitie and in
the honour of Saint Edildred.

O God, o gloriousse Trinitie,
In Whome all rule doth alway stand,
O gloriousse God, all one in three,
Ayde thou the thinges we take in hand.

Of wars let Virgils verse endite,
Sing we the pleasant frutes of peace,
Aneas fights let Virgill write,
Christs gifts to sing let vs not cease.

My verse is chaste, it is not made,
To tell of sinfull Helens felth,
My verse is chaste, such wanton trade,
Write they that liue in wanton welth.

Of heauenly giftes to speake I long.
Not of the assaults of ruinous Troy,
Of heauenly giftes shalbe my song,
Which the earth doth now enioy.

Behold highe God comes from aboue.
The virgins pure wombe to possesse,
Behold high God comes for mens loue.
Them to redeme from death endlesse.

A mayden mother bringes forth a child,
Who is the father of all that is,
Borne is a son of a mayden myld,
Marie the gate of God and blys.

The blessed flocke in her delight,
Mayd and mother of the Deitie,
The blessed flocke most pure and bright,
In pure and chaste virginitie.

Her worthinesse hath made more spring,
Of this chaste virgin flocke and bow,
Her worthinesse doth daily bring,

CHVRCH OF ENGLAND. 363 Lib. 4.

No virgin flowers to bud and blowe.

The fyre flames the virgin pure.

Saint Agathe neuer shranke to hyde,

The syrie flames did eke endure,

Eulalia as gold in fornaie tried.

The vgly beastes with gaping iawes,

Chast Tecla conquered gloriously,

The vgly beastes with ramping pawes,

Chast Eufeme lead victoriously,

The bloody sword with laughing lookes,

Agnes more strong than steele nere drad,

The bloody sword S. Cicilie tooke,

Great ioy therein no harme she hadd.

The world wyde hath flowed in such,

Triumphing actes of sober harts,

The world wide hath flowed in much,

Loue of like chaste and sober partes.

And eke our dayes vvith one are blest,

A noble virgin verilie,

Our Edildride doth shine adrest,

With like bright perfit puritie.

Of royall spiritie and stocke she came,

Her father a famous worthy Dighte,

Her royall spiritie and noble name,

Was much more noble in God his sighte.

She also had the soueraintie,

Of Queene and raigne terrestriall,

But had an higher maiestie,

Of raigne and blysse celestiall.

O virgin bright what seekest thee man,

Which hast already thy spouse about?

What other husband seekest thee than,

Christ is thine only spouse and loue,

I thinke that thou herein mightst doo,

As did the mother of the heavenly king,

364 THE HISTORIE OF THE

That thou both wyse and virgin too,
Mightst belyke her in that like thinge.

For when this spouse of God had past,
Twelue yeres in secular life and raigne,
This spouse of God herselfe did hast
In life monasticall to remaine.

W her she to heauen wholly bent,
Florisht in vertues many and bye,
From thence her soule to heauen went
To which she did her wholly apply.

This virgins body pure in ground
Had lyen the space of sitene yere.
Yet was the same as sweete and sound,
As wen it first was layed on bere.

O Christ this was thy worke most true,
The very clothes about the corse,
O Christ, were faire and hole and newe,
Long time on them had lost its force.

The dropsyke that soule disease,
These holy shrouds did heale and cure,
And diuerse had by them their ease,
Of sundrie griefs they did endure.

The furiose fend that erst beguild,
Our mother Eue maliciously
This fend so fell a virgin myld,
Did put to flight victoriously.

Lo bride of God see and behold,
What honour in earth to thee done is,
O spouse of Christ a thousand folde
Is done thee more in heauens blys.

The ioyfull giste thou dost possesse,
A bride full bright for thy bridegrome,
The ioyfull giste that neuer ceasse
Lo Christ himselfe to thee is come.
And thou to him melodiously,

*Dooſt ſing vvith ſvveete and tuninge voice,
To him vvith himnes and harmony,
Nevv and ſvveete ſponſe thou doeſt reioyce.*

*The lambes high throne and company
Follovy thou ſhalt for euer and euer,
His loue and bonde is ſuch to thee,
No man there fro ſhall thee diſſeuer.*

*Hovv biſhopp Theodore made peace betvvene the vvvo
kinges Ecgfrid and Edilfride.*

THE XXI CHAPTER.

THe ninth yere of the raigne of Ecgfride, a battaile was fought betweene him, and Edilfride king of the Marſhes, by the riuer of Trent, in which was ſlaine Elbuine king Ecgfrides brother, a yong man of about eightene yeres of age, and very well beloued of both the countries. For a ſiſter of his named Oſthride, was wife vnto king Edilred. And whereas herevpon there ſeemed to ryſe an occaſion and matter of ſharper warre and longer enmitie betwene the two kings, and the fierce peoples, Gods derebeloued biſhop Theodore, truſting in the helpe of our Lord, did by his holeſome exhortation, vterlie quenche the enkedled fyre of ſo great a perill, in ſuch ſorte that the kings and people beinge pacified on both ſydes, the lyfe of no man perished for the death of the kings brother, but only a dewe amercement of mony was geuen & payd to the other kinge for amendes. The bondes of which peace did a longe time after endure betweene the ſaid kings and their dominions.

*How the setters of a certaine prisoner were loosed,
when masses were songe for him.*

THE XXII CHAPTER.

IN the foresaid battaile in which king Elbuine was slaine, a certaine notable thing and well knownen of many, happened which we in no wise may leane vnrelated, both for the profit of the reader, and for the glorie of God. In the bataile aboute mencioned, among other of the souldiers, a certaine yonge man named Imma was left for dead: which when he had all that day and night following, lyen among the bodies of the slayne men, lyke as he had bene also dead, at last he receaued ayre and breath and requied againe, and fate vp, and bound his woundes himselfe, as well as he could, resting himselfe a litle. After he arose vp & began to go his way seeking where he might finde some frindes to see vnto him, and to helpe him. But as he so did, he was found and taken of his enemies of the other campe, and brought vnto their Lord, who was an Erle subiecte to king Edilred. Of whom being demaunded, what he was, he feared to confesse that he was a souldier, and thought better to answer that he was a poore husband man of the countrie, and one that had wyfe and children, and that he came forthwith such other as he was, to bring vittailles to the souldiers. But for al this the said Lord suspected him, and willed his woundes to be looked vnto: and when he began to wex hole, he commaunded him at night leason to be kept in bondes, least he should escape away.

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CHVCH OF ENGLAND. 367 Lib. 42

But beholde no bondes could holde him, but as *Anexam-
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sone as they were gone that had bound him, his
bondes and fetters were straight way loosed. For
he had a brother, whose name was Tunna a priest
and Abbor of a monasterie in the citie, which
of his name is called vnto this day Tunnacester:
who when he heard that his brother was slayne
in the battaile, came to seeke if he might happely
fynd his bodie. Where he finding one that was in
all pointes like him, and thinking it to be him in
deede, brought him to his monasterie, and bu-
ried him honorably, and often times caused masse
to be sayed for his soule: By the saying of which
masses, that which I sayd, came to passe, that no-
man could bynd him, but that he was straight
way loosed againe. Then the Erle that kepte him
began to wonder here at, and to enquire of him,
what the cause was that he coule not be bound
and whether perhaps he had about him any loo-
sing letters (such as men talke of) that he could
not be bound by the vertue of them. But he an-
swered, that he knew no such arte nor conning:
but I haue a brother, quoth he, in my countrie,
one that is a priest, and I knowe that he thinks I
am slaine, and therefore doth oft saye masse for
me: and if I were now in an other world, my
soule should there be loosed from paines through
his intercessions and prayers, as my body is here
from its bondes.

While he was thus kept a certaine space in the
Erles house, some that marked him more diligētly
saw by his countenance, behauiour, & talke, that
he was not (as he had said) of the common poore
sort of people, but of some good house & degree.
Therefore the Erle called him secretly, & exami-
ned

ned him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he wold plainly vtter and shew himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges seruantes, well, quoth the Erle, I knew by thy wordes, and answeres, that thou wert no husbandman of the countrie, and thou art well worthy now to dye, for that al my bretheren and kinnemen were slaine in that battaille, yet I will not put thee to death, for breaking of my faith and promise. And therefore as soone as he was full cured, the Erle sent him to London and soldē him to a marchant of Friseland. But neither he, nor any man els as he was led thither, could bynd him by any meanes. And yet his enemies did lay on him many and sundry kindes of fetters which yet alwayes were loosed.

When he that had bought him, sawe that he could be kept and holden in no bondes, he gaue him leaue to ransome himselfe, if he were able, for about after eight a clocke in the morning whē masses began to be said, his bondes and fetters were euer loosed. And thus vpon his othe eyther to come againe, or els to send his ransome, he was let go, and came to kent to kinge Lodherē, who was sonne to the sister of Quene Edildrede, of whom we haue spoken before, and himselfe had bene sometime a seruant of the sayd Quenes. There he sued to the kinge for so much as would pay his ransome, which he obtained and sent it (as he had promised) to him whose prisoner he was. Afterward he retourned to his countrie, and came to his brother, and declared vnto him in order al the aduersities that had happened vnto him,

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him, & also what comfortes & succours he had in the same. And he knewe, by that his brother tolde him, that his bondes were loosed at those times especially, in which masses were said and songe for him. He vnderstoode also, that the other helpes and succours that happened to him in his danger, came of the heauenly gyfte & grace through his brothers intercessions and offering of the holy holosome hoste and sacrifice.

Many that heard these thinges of this man, were styrred vp and enflamed in faith and godly deuotion, vnto prayer, vnto almes and charitable deedes, and to offer to our Lorde hostes of the holy oblation and sacrifice, for the deliuey and reliefe of their frindes, that were departed this worlde. For they vnderstood thereby and knewe, that the holosome blessed sacrifice, *The sacrifice of the Masse premissary.* was effectuous to the euerlastinge redemption and ransoming both of soule and of bodie. This story was tolde me of one of them that heard it of the very man in whom it was done, and therefore knowinge it to be true and certaine, I doubted no whit, to insert it in this our ecclesiasticall historie.

Of the life and death of Abbess Hilda.

THE XXIII. CHAPTER.

THe yere following after this, which was, the yere of the incarnation of our Lord six hundred eightie the most deuout & godly seruant of Christ Hilda, Abbess of the monasterie that is called Streanes halch (as we before mentioned) after many heauenly deedes that she did in this world

world, passed out of this lyfe, to receiue the rewardes of the lyfe of heauen, the 17. day of Nouember, when she was threescore and six yeres of age; which number of yeres equally diuided into two parts, she lyued the first 33. in secular lyfe, with most noble and worthy conuersation, and as many after did she dedicate to our Lord, more nobly and worthely in monasticall life. For she was come of noble birth, and was the daughter of kinge Edwins nephewpe named Hererike, with which kinge also at the preaching of Paulinus of blessed memorie, the first bishopp of Northumberland, she receaued the faith and sacraments of Christ, and did sincerely keepe the same vntil she deserued to come to his sight and vision, whom only to serue (after she had determined, and forsaken this secular & worldly lyfe) she went to the prouince of the East english, for she was allied to the king there, and from thence she desired, if she might by any meanes, to forsake her countrie and all that euer she had, and to go into Fraunce, and there in the monasterie named Cate, to leade a Pilgrimes and exules lyfe for our Lordes sake, that she might the more easily deserue to enioy an euerlasting countrie in heauen. For in the same monasterie her sister Herelwide, mother to Adulphe king of the East english, did at the same verytyme lyue vnder rules and discipline of religion, abyding & lookinge for the crowne euerlastinge: whose example she mindinge to follow, and to lyue a stranger out of her owne countrie, abode in the said prouince one whole yeare. After which beinge called home agayne into her countrie by bishopp Aidan, she had deliuered her the landes of a Lordship at the north coast of
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the riuer Were, in which she liued also the space of one yeare, and led a monasticall lyfe with afew other of her company.

After this she was made Abbess in the monasterie that is called Heorthen, which monasterie had bene builte not long before, of the godly & deuout handmayed of Christ Heiu, which is said to be the first woman in the prouince of Northumberland, that tooke the vowe and habit of a Nonne, being blessed and consecrated by bishop Aidan. But not long time after the making of the monasterie, she departed thence to the citie of Calcaria, which is called of the englishmen Calcester, & there she appointed to abyde and continewe. Now this other handmayde of Christ Hilda being placed to rule this monasterie, did straight procure to order and dispose the same in al pointes with regular lyfe and discipline, in such wise as she could be best instructed of them that were learned. For both bishop Aydan, and as many religious persons as knewe her, for the great wysedome and loue that was in her to serue God, were wont of tymes to visit her, louingly to helpe her, and diligently to instruct her.

Vow and monastical habit.

Calcester

Thus when she had certaine yeres gouerned this monastery in great obseruation and straightnes of regular lyfe and order, it was her chaunce to take in had the building and disposing of a monasterie in the place called Straneshalch, which busines comitted vnto her, she finished with all speede & diligence. For she furnished and framed it with the same rules and orders of regular lyfe, with which she had disposed the other monastery before. And truly she did there teache singularly the workes of righteousness, deuotion, chastitie,

& other vertues, but specialy of peace & charity, in such wise that after the example of the primitive church, there was none riche, none poore, but all thinges common to all, for nothing seemed peculiar and priuate to any one. She was of such wysedome, that not only all meane persons in their necessities, but also kinges and princes dyd seeke and aske counfel of her: such religious men as liued vnder her gouernement, she made to bestow their time in the reading of the holy scriptures, and in the exercise of the workes of vertue, that out of her monastery many might easely be founde, mete and worthy men to serue the church and altar. And in deede we haue seene in a short space, siue bishops out of the same monasterie, al men of singular merit & holynesse, whose names, are these, Bosa, Adda, Oltfor, Iohn, and Wilfride. Of the first we haue spoken before, how he was cōsecrated bishop of Yorke. Of the second to speake shortly, he was made bishop of Dorchester. Of the two last we shall speake afterward, of which the one was consecrated bishop of Hagulfstad, and the other of Yorke. Of the middlemost let vs now say somewhat.

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When he had in both the monasteries of Abbelle Hilda, diligently applyed the reading and studieng of the scriptures, at last desyring more perfect exercise, he came to kent to the Archebishop Theodore of blessed memorie, where hauing continnewed a certaine space, and spent his time in holy studies and readinge, he found also the meanes to go to Rome, which at that time was counted a thing of great vertu and deuotiō. From thence retourning home againe to Englād, he went vnto the prouince of the Viſigians, ouer which

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CHVRCH OF ENGLAND. 373 Lib.4.

which King Ofrich then reigned, and there he remained a long time, preaching the word of faith and also giuing himselfe for an example of life to all that knewe and heard him. At which time the bishopp of that prouince named Botelus being so sicke and weake, that he could not himselfe fulfil the office of a bishop, by al mens iudgeméts and cōsent the forsaied man, was elected & cholen bishop in his place, and at the commaundement of kinge Edilred, was consecrated by bishop Wilfrid of blessed memorie, who at that time was bishop of the Middleenglish. For Theodore the arche-bishop was then dead, & none other as yet made bishopp for him: in which prouince a litle before, that is to say, before the foresaied man of God Botelus, one Tatfrida man most stout, courgiouse and well learned, and of an excellent wyt, was elected bishopp out of the monasterie of the said Abbess: but he was taken away and died before his time, ere that he might be consecrated.

This foresaied handmayd of Christ Abbess Hilda, whom all that knewe her, were wont to call mother for her notable grace and godlinesse, was not only in her owne monasterie an example of lyfe to them that were with her, but also to many other that were far of she ministred occasion of saluation and amendement, to whom the happy report of her doing and vertuous living came, And so was fulfilled the dreame, that her mother Bregolwid had, when she was but an infāt. For when her husband Heririch was out of his countrie as an outlawe vnder Cerdix kinge of the Britons, where also he was at last poysoned, she sawe in a dreame, that he whom she sought with a diligence, was as it were sodainly taken

out of her sight, so that no signe or token of him any where did appeare. But as she yet busily sought for him, she found by and by a very precious brouch and iewel vnder his garment, which as she did well marke and consider, seemed to shine and glister with the brightnesse of so great a lighte, that it filled all the borders of Britannie, with the grace thereof. Which dreame was proued true in her daughter, whom we now speake of, whose life not to her selfe only, but to many other that would lyue well, did geue examples of the workes of light.

But now when she had for many yeres ruled this monasterie, it pleased the mercifull worker of our saluation, that her holy soule should also be examined and tried with long sicknesse of the body, thar after the example of the Apostle, *her*
 2. Cor. 21. *vertue might be made perfect in infirmities.* For she was stricken with feuers, and began to be greuously vexed with heate, and was in the same wise sicke and deafeled for the space of six yeres. In all which time, she did neuer omit or let passe, both to giue thanks to her creator, and also to teach and instruct openly and priuatly, the flocke committed to her charge. For by her owne example she warned them all, both to serue our Lord dewly when he geueth them their bodely health, and also to thanke him continually & faithfully, in worldly aduersities, or bodely infirmities and sicknesse. And thus the seuenth yere of her sicknesse, the grieve and paine turning toward her hart and inward partes, she came to her ende and last day in this worlde, and about the crowing of the cocke, after she had receaued the voiage prouision of holy house, she called vnto her the hād-maydes

maides of Christ in the same monasterie, whom as she admonished and counselled to keepe the euangelicall vnitie amonge themselves and with other, at the very last worde and making of this her exhortation, she gladly and willingly sawe the houre of her death, yea rather (to speake with Christs owne wordes) she passed from death vnto lyfe. In which very night our almightie Lord vouchesafed to reuele her death and departing by a manifest and plaine vision in an other monasterie that was a good way off, named Hacanes, which she hadd buylt the same yere.

For there was in the same monasterie a certain Nonne named Begu, which hadd serued our Lord in monasticall conuersation and blessed virginitie thirtie yeres and more. This Nonne taking her rest at that tyme in the dortor house, heard sodainly in the ayer the knowen sound of the bell, wherewith they were wonte to be called vp to prayers, when as any of them was called out of the world. And openinge her eyes (as she thought) she sawe the roofo and top of the house vncovered, and alaboue ful of light: which light as she earnestly marked and looked on, she sawe the soule of the foresaid handmayde of God in that light caryed vnto heauen, accompanied and led by Angells.

And as she then started out of her sleepe, and sawe other systers about her takinge their rest, she knewe and perceaued, that that which she sawe was shewen her ether in a dreame, or in some vision of mynd. And by & by she rose vp for ouermuch feare that she had & ran to the virgin, which was then gouernesse of the monasterie in the

Abbesse

Abbesse steede whose name was Frigit, and with much weeping and teares, and drawing of long sighes, tolde her that the mother of them al, Abbesse Hilda was now departed this worlde, and with a maruailous great light which she sawe, and company of Angels leadinge her, ascended vp to the gates of euerlastinge light and felowship of the heauenlie citilens.

Which when she had heard, she raised vp all the sisters, and called them to church, willinge them to be occupied in prayers and psalmes for the soule of their mother. Which thing as they diligentlie did the rest of the night, at the breake of the day there came certaine bretheren from the place where she died, to bring worde of her departing, which the other answered that they knewe of before. And when they had declared in order how, & when, they had learned the same, it was found that her passing was shewed them by the vision at the very same houre, that they reported her to passe out of the world: and with a goodly consent and agreement herein it was by the worke of God so disposed, that when the one sawe presently her departing out of this life, at the same time the other did know her entring into the perpetuall lyfe of soules, these two monasteries being distant a sonder nigh fortie miles.

It is also reported, that in the same monastery, where the foresayde hand-mayde of God dyed, one of those vowed virgins to God, that loued her more then the rest did, had her departinge shewed vnto her the same night in a vision, and sawe her soule go vp to heauen with the angels: which thing the very same houre it was

was done, she opened and declared to those hand-maydes of Christ that were with her, and called them vp to pray for her soule, and that, before the rest of the company knewe of her departing: which thing to be so, was anon after declared to the whole company when morninge came, For at that houre this Nonne was alone seuerally with certaine other handmaidens of Christ in the outmost places of the monasterie, where such as were women newly come to religion were wot to be tried and abide the time of probation, vntill they were instructed in the rule and order, & then admitted into the felowship of the rest, and professed.

How the gyfte of singing was miraculouſly giuen to a certaine brother in the monaſterie of this Abbeſſe.

THE XXIII. CHAPTER.

IN the monasterie of this Abbeſſe, there was a certain brother notably endewed with the special grace of God, which was wont to make songes and meters fit for religion and godly meditation, in so much that what so euer he learned of the holy scripturs by other mens expoundinge, he tourned and made the same anon after with poetical & musical wordes set together with wonderfull sweetnesse and melodie in his mother tongue. With whose verses and songes the mindes of many men were ofte enflamed to the contempt and despising of the world, and to the desire of the euerlasting lyfe of heauē. After whom diuerſe other among the englishmen assayed to make

make godly and deuout meters, but noman could match his conning therein. For he learned this arte of singing & composing, not taught of men, nor by any mans helpe, but he receaued the gifte therof, freely by the only ayde and grace of God. And therefore he could neuer make any fond or vaine balade, but such things as belonged to religion and godly meditation, were only meete to come forth of his religious and godly mouth. For as long as he was a secular man, which was, tyll he was well stricken in age, he neuer had learned any such matter of singinge. In so much that sometimes at the table, when the company was set to be merry, and agreed, for the nonce, that eche man should syng in order at his course, he when he sawe the harpe to come neere him, rose vp at the mydes of supper, and gat him out of doores home to his owne house.

And as he so dyd on a certaine time, getting him out of the place where they were drinking and making mery together, to a stable among the beastes which he had appointed him to keepe and looke to that night, and when the houre of sleepe came, was gone his way quietly to bed, as he lay, he dreamed that a certaine man stode by him, and bad him, God speede, and calling him by his name, said vnto him, Cednom, I pray thee singe me a songe. Whereto he made aunswere & sayd, I cannot singe, for that is the matter, why I came away from the table vnto this place, because I could not singe. But yet, quoth he againe that spake with him, thou hast somewhat to sing to me. What shall I syng? quoth he. Sing, quoth the other, the beginning of al creatures. At which aunswere he began by and by to sing in the laude
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CHVRCH OF ENGLAND. 379 Lib.4.

and prayse of God the creator, verses which he
hadd neuer heard before, of which the sense and
meaning is this. *Now must we prayse the maker of
the beauenly kingdome, the power of the creator, his
counsell and deuise, the workes and actes of the fa-
ther of glorie. How he being God eternall, was the
maker and author of all miracles, which first vnto
the children of men, created heauen for the topp of
their dwelling place, and after the omnipotent keeper
of mankind, created the earth for the flore thereof.*
This is the meaning, but not the order of the
wordes which he sange in his sleepe. For verses
be they neuer so wel made, can not be turned out
of one tonge into an other word for worde,
without leessing a great parte of their grace and
worthynesse.

Now when he awaked and rose vp, he remem-
bred still by harte all the things that he had son-
ge in his sleepe, and straight wayes added ther-
to more wordes, in the same maner and forme of
meeter, and made vp a songe fytte to be songe and
applyed to God. And on the morowe he came
to the farmar or baylie vnder whom he was, and
told him of the gifte that he had receaued, & be-
ing brought to the Abesse he was commanded in
the presence of many lerned men to tel his dreame,
and to rehearse the song, that it might by the
iudgement of them all be examined & tried, what
or whence the thing was which he reported, and
it seemed to the al, that some heavenly grace and
gift was granted him of our Lord; For more triall
wherof they recited vnto him the processe of some
holy story or exāple, willing him, if he could to
turne the same into verse & meter. Which he toke
vpō him to doo & went his way, & on the morow
after

after, came againe and brought the same made in very good meter, which they had willed him to doo. Wherevpon straight way the Abbesse acknowledging and embracing this grace and gift of God in the man, instructed and exhorted him to forsake the world, and the life thereof, and to take vpon him monasticall lyfe and profession: the which he did, and was therevpon by the commaundement of the Abbesse, placed in the company of the bretheren, and by her appointment taught and instructed in the course of holy scripture. But he what soeuer he could heare and learne, would afterward thinke vpon the same againe by himselfe, and chewing thereon lyke a cleane beast on his cudd, would turne it into very sweete meeter, and melodiously singinge the same, made his teachers to become his hearers againe.

His songes were of the creation of the world and begynning of mankynd, and all the storie of Genesis, of the going of Israell out of Aegypt, & their entring into the land of promise, and of many other histories of the holy scriptures. Of the incarnation of our Lord, of his passion, resurrection, and ascension into heauen, of the comming of the holy ghost, of the doctrine and preaching of the Apostles. Also he was wont to make many songes and meters of the dreadfull domes day and iudgement to come, of the horrible paynes of hell, and of the ioyes and swetnes of the kingdom of heauen, and many other also of the benefites and iudgements of God. In all which, his endeuour was to pul men away from the loue of wickednesse, & to styrrer them vp to the loue and practise of vertu and good life. For he was a man
very

CHVCH OF ENGLAND. 381 Lib. 4.

very deuour and religious, and humbly obedient to his rules and disciplines, and very zelous and feruentlie bent against them that would doo otherwise, and therefore he ended his life with a good ende. For when the houre of his departing was at hande, he was taken and diseased 14. dayes with bodily sickenesse, and yet so temperatly, that he might all that time both speake and walke.

There was there by, a litle house into which they that were sicke were wont to be brought, & such as were likely shortly to dye. This man desired him that serued him, the same euening before the night that he should depart out of the world, to go and prouide him a place to rest and lye in that house. The other maruailed why he desired the same, for he was nothinge lykely to dye so soone. But yet he did as he was bid. When they were there placed, and were meryly talkinge and sportinge amonge themselves, and with them also that were there before, being now about midnight, he asked and enquired of them all, whether they had the sacrament there within? What neede quoth they, is thereof the sacrament, for your tyme to dye is not yet come, that are so meryly talkinge with vs, as it were a man in good health. But yet, quoth he againe, doo ye bring me hither the sacrament which when he had taken in his hande he asked them, whether they were all of a quiet minde in perfit charitie toward him, without any quarrell, grudge, debate, and rancour. They answered all, that they were of very good minde and affection toward him, and far from all wrath and displeasure; and they asked him againe, whether

Resurrection of the blessed Sacraments.

382 THE HISTORIE OF THE

ther he bare good wil & affection toward them. He answered by and by, I do beare, my deere children, a quiet and good affection to all Gods seruants. And there withal arming himselfe with that heavenly foode, he made him ready to enter into the other lyfe.

*How seling
befor death*

Then he asked, how nigh the houre was, that the brethern should ryse to say their nightly laudes and seruice to our Lord. It is not far off, quoth they. Wel than, quoth he, let vs abyde & tary for that houre. And blessing himselfe with the signe of the holy crosse, he layd downe his head vpon the bolster, and so falling a litle into a slumber he ended his lyfe in quiet and silence. And thus God wrought with him, that euen as he had serued our Lord with a simple, plaine, pure minde & quiet deuotion, so likewise he might come to the light and vision of God, leauing this world with a quiet and peaceable death, and that also the tounge which had made and inuented so many goodly meters and holesome wordes in the praise of the creatour of al, might conclude and shut vp the last words in the praile and laude of the same, blessing himselfe, & comending his spirit into the handes of our Lord. It appeareth also by these thinges that we haue tolde, that he knewe before, and forsaue the time of his departure.

*Of a vision that appered to a certaine mā of God, before
that the monastery of the towne Colodon was burned.*

THE XXV. CHAPTER.

*A Nunne
was burned
for the sin-
nes of the
inhabitants.*

ABout this time the monastery of virgins, which stādeth in the towne of Colodon wher of we haue aboue made mentiō, was through negligence by a great misfortune consumed with fire,

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fire. Which thing notwithstanding happened also for the wyckednes of the that dwelt in the same, and specialy of the chiefe and elders thereof, as all men might easily see that knewe the same, & the euident scourge of God dyd mercifully whippe them euen at the beginning, that being thereby corrected they might lyke the Niniuites turne away the wrath of the iuste iudge from them, by fastings, weepings and prayers. In the same monasterie there was a certaine man a Scot borne named Adaman, leading to God a very deuout lyfe in chastitie, abstinence & prayer, in such sort, that he neuer did eate nor drinke, saue only vpon eche Sonday and thursday: & oftentimes also he passed ouer whole nights, watching in prayer: in which straightnes of hard lyfe he began at the first of dewtie and necessitie to amend his former syn and euil living, but in processe of time he had turned that necessitie into a continuall custome. For whereas in his youth he had committed a certaine greuouse offense and sinne, and it coming ofte to his mynd and remembrance, considering in his hart the greatnes therof, he abhorred it and trembled therat exceedingly, and feared the punishment of the sharp iudge vpon him, for the same.

Resorting therefore to a priest, and hoping of him to learne some remedy of saluation, he confessed his sinne vnto him and desyred him to giue him counsell, whereby he might flee and escape the wrath of God and the vengeance to come. The priest when he had heard his offense and sin, said. A great wounde requires a greater cure and medicine: and therefore geue thy selfe to fastings, and prayers, as much as thou art able, to the end that coming before the face of our Lord in confession thou

*Confession
to the priest*

384 THE HISTORIE OF THE

thou mayest deserue to fynde him mercifull vnto thee. But he for the passing grief of a gilty conscience that withheld him, and for the desire that he had to be sone absolued of the inward bondes of sinnes wherewith he was laden, sayd: I am yonge of age, and strong of bodie, and therefore whatsoeuer you put me vnto, so that I may be saued in the day of our Lord, I wil easely beare it al, yea though ye bid me to stand the whole night and spend it in prayers, and passe over the whole weke in abstinence. It is very much (quoth the priest) to endure the whole weeke without bodily sustenance, but it suffiseth to faste two or three dayes at once, and this doo thou vntill I come againe to thee after a short time, and shew thee more fully what thou must doo, and how long thou must continew in penance. After which wordes, the priest appointed him what pennaunce he should doo, and went his way.

*Penance
enioyned.*

Now through a sodaine occasion that happened, he passed into Ireland where he was borne, and came not to him againe, as he had promised to doo. Yet the yong man remembring both his commaundement, and also his owne promise, gaue himselfe wholly to weeping penance, holy watching and continence, in such wise that (as I sayd before) he neuer tooke sustenance saue only thursdayes and sondayes, but continually fasted al the other dayes of the weeke. And when he had heard that his ghostly father was gone into Ireland, & there departed, euer after fro that time he kept this maner of fasting, according as it was first appointed him. And the thing which he had once begon to doo for cōpunction of his sinne & dread of Gods vengeance, the same did he now without

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lothefornneſſe or wearineſſe , yea with pleaſure
and delight for the reward that followed, and for
the ſeruent loue of God.

And as he now long time had continewed di-
ligentlie the ſame, it chaunced that on a certaine
day he went out of the monaſterie to ſome place
a good way of, hauing one of the bretherne with
him in his company. And when they had done
their iourney and were comming home againe,
drawing nere to the monaſterie, they beheld and
vewed the goodly high building of the ſame,
wherat the man of God braſt out all into teares,
and with his weping countenaunce bewrayed the
heauines of his hart. Which thing when his fel-
low ſawe, he asked him why he did ſo. O quoth
he, all theſe buildinges that you ſee, both the cō-
mon that belong to many, and the priuate hou-
ſes of particular perſons ſhall ſhortly be turned in-
to aſhes and conſumed by fire. Which he hea-
ring, as ſone as they came into the monaſterie,
found the meanes to tell that to the mother of
the couent, named Ebba. Who being troubled
at ſuch a warning and fortelling, as good cauſe
was, ſent for the man vnto her, and enquired the
whole matter of him diligentlie, and how he
knewe the ſame.

Of late, quoth he, being occupied at night time
in watching and ſaying of pſalmes, I ſodainly ſaw
one ſtand by me, of a ſtraunge and vnknownen aſ-
pect, at whole preſence when I was ſore afraid,
he bad me not to feare, and then in familiar wiſe
he ſpake vnto me thus and ſaid. Thou doeſt well
in that this night time of reſt, thou haſt had the
ſtrength, not to geue thy ſelfe to eaſe and ſleepe,
but to be occupied in watching and praying.

Where to I answered and said, that I knewe my selfe to haue great neede to cōtinue in wholsome watching, and to make diligent and due intercession to our Lord for my sinnes. Thou saiest true, quoth he farther, that thou and many other haue neede to redeeme & satisfie for their sinnes with good workes, and at such time as they are at leasure from worldly paines and businesse, to labour the more freely for the desire of euerlasting wealth, but yet very few doo so, for right now haue I walked through all this monastrie in order, and looked in euery celle and bed, and of them all, sauing thee, haue I found not one occupied about the sauing of his owne soule, but they are all both men and wemen, either depely drowned in sleepe, or watching vnto wickednes and sinne. For the litle houses that were made to pray or reade in, are now turned into chambers of eating and drinking, and talking, and other enticements vnto euill. And the virgins, vowed vnto God, contemning the reuerence and regard of their profession, as ofte as they haue any leasure thereto, do occupie themselues in weauing and making fine clothes, wherewith they may let forth themselves like brides, to the daunger and great perill of their estat and profession: or els to get them the loue of strangers and men abroad. And therefore is there worthely prepared from heauen for this house & them that dwel therein, a greuous punishment and vengeance by fire. Then quoth the Abbesse, & why would you not tell me soner hereof when you knewe it? forsooth, quoth he, I feared so to doo for respecte of you, lest you should perhaps be ouermuch troubled therewith. And yet

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yet take you this comfort herein, that this plague and punishment shall not fall in your daies.

This vision being spread abroad and knowne, they of the place begun somewhat to feare for a fewe daies, and to amende themselues, and leaue their naughty life, but after the death of the Abbesse, they returned to their old naughtinesse, yea and to worse to. And when they said and thought themselues to be in peace and safteie, they were anon stricken with the punishment of the foresaid vengeance. All which thinges to haue bene thus done in deede, the most Reuerend Giles my fellow prieste reported vnto me, who liued then in the monastery: and afterward, (for that many dwellers there went thence because of this ruine) liued a long time in our monasterie, and there died. This haue I thought good to put in our historie to this end, that we might warne the reader and put him in minde of the workes of our Lord, how dreadfull and terrible he is in his iudgements and counselles ouer the children of men, and that we serue not at any time the allurements and prouocations of the flesh, little fearing the iudgement of God, lest perhaps his sodaine wrath strike vs, and scourge vs iustly and sharply, either with temporall losses and plagues, or els deale more hardly with vs, and take vs quite away to perpetuall paine and perdition.

Of the death of King Ecgfride and King Lothar.

THE XXVI. CHAPTER.

An. 684.

THe yere of the Incarnation of our Lord six hundred eightie four, Ecgfride king of Northumberland sent Bertus his Captaine generall with an hoste of men into Scotland, and miserably spoiled and destroyed the harmelesse seely people, which had neuer bene great friendes to the english nation, in so much that the hande and force of the enemye, spared not the very Churches and monasteries. Yet the men of the Ile as far as they were able, did both resist and oppose force to force, and also calling on the ayde of Gods mercy, did long with continuall cursinges make supplication to be reuenged from heauen. And although such as curse, cannot possesse the kingdom of heauen, yet it is beleued, that they which for their vnmercifulnes were worthely accursed, did shortly suffer the punishmentes of their wickednes by the vengeance of God. For the next yere after this, the same king, against the aduise and counsell of his friendes, and specially of Cuthbert a man of blessed memorie, who of late had bene consecrated bishop, did rashly and vndiscretely go forth with an armie to waste the prouince of the Redshankes. Who making as though they fled, brought him vnto the straights of the hilles where was no passege, and there with the most parte of his hoste that he had brought with him, he was slaine the fortie yere of his age, and fiftene yere of his raigne, and twentie day of may. And indeede (as I laid) his friendes and counsell would

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would not suffer him to begin this war, but euen as the yere before he would not giue eare to the most Reuerend father Ecgbert, for settinge vpon Scotland that did him no harme, so was this now giuen him for a punishment of that sinne, that he would not harken vnto them that laboured to call and stay him from his owne destruction. After which time the hope and prowesse of the dominion of the English, began much to decaye and to go backward, for the Redshankes recovered againe their landes and possessions which the Englishmen did hold, and the Scottes that were in Britanie, and also a certaine parte of the Britons, got againe their freedome and libertie, which they hitherto haue yet these fortie six yeres or thereabout.

The Welshmen.

Where among many of the englishmen that were either slaine with the swoorde or made bondmen, or scaped from the land of the Redshankes by flight, the most reuerend man Trumwini, which had bene there bishop ouer them, departed with his company that were in the monasterie of Ebbercune, which standeth in the English region, but nighe vnto the straight that diuideth the landes of the English and the Redshankes: and commending his fellowes to his friendes abroad in diuerse monasteries where he best might, himselfe went to the ofte mentioned monasterie of Gods seruantes and hand maides, named Streaneshalch, and there chose him his abiding place: where with a fewe other of his company, he led his life for many yeres in monasticall straightnesse, very profitably not to himselfe only, but to many other also. At which time there gouerned the same monasterie a certaine virgin of

the kinges blood named Elfler, and their mother Eanflede together, of whom we haue before made mention. But when this bishop came thither, the good and vertuous Abbesse, found thereby not only great helpe in her chardge and gouernement, but also comforte to her owne life and conuersation.

After king Ecgfride, Altfrit succeded in the kingdome, a man very well learned in the scriptures, who was laide to be Ecgfrides brother, and sonne to king Oswine. This man did nobly and worthely recouer the decayed and destroyed estate of the kingdome, though the boundes and greatnes thereof were now more narowe. This same yere, which was from the Incarnation of our Lorde fise hundred eghtie fise, died Lothere king of kent the 6. day of February, when he had raigned 12. yeres after his brother Ecgbert, who raigned 9. yeres. For this Lothere was wounded in the batraile of the South Saxons, which Edrich the sonne of Egbert, fought against him, and while he was at surgerie in curing, he died. After whom, the said Edrich raigned one yere and an halfe, who departing without issue, that kingdome was for a space through vncertaine and foraine kinges, fore decayed and destroyed, vntill the lawfull and legitimat king Vifred, who was Egberts sonne came, and was quietly seiled therin, who both by good religion and princely prowesse, deliuered his people from foraine force and inuasion.

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How the man of God Cutbert was made bisshope, and how he liued and taught while he yet was in his monasterie and monasticall conuersation.

THE XXVII. CHAPTER.

IN that same yere that king Egbert ended his ^{Holy Lande} life, he caused (as we haue said) Cutbert a holy and reuerend man, to be consecrated bisshop of the Church of Lindesfarne, who had liued a solitarie life many yeares, in great continencie both of body and minde, in a very small Ile, called ^{The Ile of} Farne, which lieth distant from the said Church of Lindisfarne, almost nine miles, a good way within the maine Ocean sea. This man from the first beginning of his childhode, was alwaies frequently desirous of religious life, and when he was growen somewhat toward mans state, he tooke both the name and habite of a monke. For he entered first into the monasterie of Mailros, which standeth on the banke of the riuer Tyne, and was at that time gouerned of Abbot Eata, the meekest and mildest man of a thousand. Afterward he was taken from thence, and made bisshopp of the diocese of Hagulfstald or Lindisfarne, as we haue aforesaide; which see was before gouerned by Boisill a man of great vertues and graces, and of a propheticall spirit, whose humble and diligent scholer Cutbert had bene, and learned of him the knowledge of the holy scriptures, and examples of good workes. Which man after he was gone to God, Cutbert was made head of the same monastery, where both by the authority of his master

*The lyfe of
S. Cutbert
beinge yet
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and example of his owne dooings he instructed and brought many vnto regular life and discipline.

Neither did he only giue vnto the monasterie, both admonishmentes and exemples of vertuous and regular life, but also laboured to turne the common people far and nere thereabout, from the life of their carelesse conuersation, to the loue and longing of the ioyes of heauen. For many folke at that time did profane and defile the faith that they had with wicked workes and dooinges, some also in the time of the great death and plague, setting at nought the sacramentes of faith (wherewith they were endewed) ranne to the erroneous medicines and sorceries of idolatrie, as though they were able by enchantementes or wircrafte, or any other lecret arte and coning of the deuill, to stay and kepe of the plague sent from God the Creator. Both which sortes of people to correcte, and reprove their erroneous and euill dooing, this good father would go out of the monasterie sometime on horsebacke, but more times on foote, and come to the villages lying thereabout, and preache the way of truth to them that were astray. Which thing also Boisill was wont to doo in his time. For it was the maner of the people of England at that time, that when any of the clergy, or any priest came to a village, they would all by and by at his calling come together to heare the worde, and willingly harken to such thinges as were saied, and more willingly follow in workes, such thinges as they could heare and vnderstande.

Now this man Cutbert had such a grace and skill in his vtteraunce, such a zeile in persuaading,
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such an Angels face and countenance, that none that was present durst presume to hide the secretes of his hart from him, but did all openly declare in confession the thinges that they had done : both for that they thought that the same could in no wise be hid from him, and also that they might be shriuen & cleansed from their sinnes, through the due frutes of penance as he should appoint them. This good man was wont to resorte vnto those places and villages most commonly that stooode a far off in steepie and craggie hilles, and which other men were afraid to come at, or els being lerned, lothed to visit because of the vnseemely dwelling and vplandish rudenesse of the inhabitants. And yet he did so ioyefully giue himselfe to this godly and charitable labour, and so diligently instructed them with good and holesome doctrine, that he would go out of the monasterie oftentimes, and not come home againe in an whole weke, sometimes not in two or three, yea not in a whole moneth, but all that time tarie in the hilles among the poore folke of the countrie, exhorting them to the ioyes of heauen, both with the worde of preaching, and worke of vertuous example.

When this reuerend seruant of our Lord, had liued many yeares in the monasterie of Mailros, and excelled in great signes of vertues, the most Reuerend Abbot there Eata, remoued him to the Ile of Lindesfarne, that he might there also set forth to the bretheren the obseruation of regular discipline, both with the authority of an head and ruler, and also to expresse and shew the same by his owne doings and example. For this most Reuerend father did at that time gouerne the same place

394 THE HISTORIE OF THE
place as Abbot thereof, though of olde time in
that place, both the bishop was wont to abide
together with his clergie and ministers of his
Church, and the Abbot with the monks, who did
also notwithstanding belong to the houshold,
and cure of the bishop. For Aidan which was the
first bishop of that place, came thither with mon-
kes, being also a monke himselſe, and did there
place and beginne monasticall life and conuerſa-
tion: euen as before also the blessed father Augu-
stine did in kent, as is well knowen, and as we
haue declared before, at what time the most Reue-
rend Pope Gregorie wrote to him, on this wise.

In the first booke the 27. chap. Forasmuch as, dere brother, it is not meete for you that
are instructed and brought vp in monast'call rules and
orders, to be and dwell seuerally from your clergie and
chapplins in the Church of England, which is of late
by the worke and grace of God broughe vnto the faith,
you must therefore vse this life and conuersation which
our fathers vsed in the beginning and rysing of the
primitiue Church, among whom no man did call any
thing his, of all that they had, but all thinges were
common among them.

How the same man lyuing an Anchors solitarie life, did
by praying bring furth water out of a stonie ground,
and also receaued graine by the labour of his hande
out of sowing time.

THE XXVIII. CHAPTER.

After this, Cutberte encreasing in the merit of
religious and holy deuotion, came also to the
secreet silence of an Anchors life and contempla-
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tion. And because many yeres passed, we haue sufficientlie written of his life and vertues, both in heroicall verse, and in prose, it shall suffice at this present only to rehearse thus much, that at his going to the Iland he protested to the bretheren and said: If the grace and goodnes of God doo graunt me in that place, that I may liue by the worke of mine owne hand, I will gladly abide there: if not, I will God willing very shortlie returne to you againe. Now this place was quite destitute both of water, graine and wodde, and also not meete for any man to dwell in, because of the wicked spirits and fendes that haunted there, yet at the prayer and desire of the man of God, it became such in all respecte, that it mighte well inough be inhabited, for at his comming the euill spirits went their way.

Which enemies being so driuen out, and that he had made himselfe a narrowe and small dwelling place, compassed about with a trenche, and with the helping hand of the bretheren had builded necessarie houses in the same, that is to say, a chappell and common dwelling place, he commaunded the bretheren to make a pit in the pauement of the same dwelling place. Which they did, and yet the earth was very hard and stony, & seemed not to haue any moisture in the world, nor any veine of water or spring in it. But the next day at the faith and prayers of the seruauent of God, the pyt was found full of water, which vnto this day both geueth sufficient vse and abundance of that heauenly grace, to all that come thither. Beside this he desired to haue ploughing tooles brought him & wheate withall, & whē he had laboured & had before made ready the ground
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*The life
of S. Cuthbert
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by S. Bede,
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and sowed it in due season, it so happened that at the very time of sommer, there grew thereon, not only no eares, but not so much as any blade or grasse. Wherefore when the bretheren came to visit him, as their maner was, he willed barly to be brought him, to see if happely the nature of that soile, or the will of the high geuer were, that the seede of that graine could growe any better there. Which when it was brought him, and that he had sowed it in the same field, out of all season of sowing, and out of all hope of hauing any frute againe, yet there anon arose and grew vp corne plentifully, and gaue to the man of God the ioyfull refreshing and sustenance of his owne labour.

*The third
Synode of
the english
church.*

And when he had there serued God solitarily many yeres (for the banke wherewith his house was compassed and trenched about was so high, that he could see nothing els out of it, but heauen, which he thyrsted and longed to enter into) it happened at the same time, that there was a great Synode assembled in the presence of King Egfride by the riuer of Alua, at a place called At-wisforde, which signifieth as much, as, at the two fordes, in which Archebishop Theodore of blessed memorie was president, and there this foresaid man with one mind and consent of them al, was chosen to be bishop of the Church of Lindisfarne. Who when he could in no wise be drawn out of his monasterie, for all the messengers and letters that were sent him, at last the foresaid king himselfe hauing the most holy bishop Trumwine with him, and many other religious parsons and men of power and authoritie, did passe ouer vnto the Island, Also many of the bretheren

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theren of the Ile of Lindesfarne came thither for this purpose: all which vpon their knees, most earnestly desired and required him for Gods sake, and with weping teares in our Lords name they besought him so longe, that they made his eyes also stand full of sweete teares, and so they gat him out of his caue, and brought him to the Synode.

When he came thither, though much againe his owne will, he was ouercome by the vniforme assent and will of all the rest, and compelled to submit his necke to beare the yoke and office of a bishop; and the wordes that forced him most, were, that the seruauant of God Boisil (who did with the propheticall spirit he had, foreshew many things that should fall after him) had also prophesied and fortolde, that Cutberte should be bishop. Now his consecrating not appointed to be straight way, but after the winter passed which then was at hand, in the feast and solemnisation of Easter, it was finished at York, in the presence of the foresaid king Egfride, where there came to his consecrating seauen bishops, of whom Theodore of blessed memorie was chiefe and primate. *Consecra-*
He was first elected and chosen to be bishop of *sion of bish-*
Hagulstad diocese in Trumberts place, who was *ops with a*
deposed from the same. But because he rather de- *number of*
sired to be of Lindisfarne Church, in which he *bishops.*
had sometimes liued, it semed good, and was appointed that Eata should returne to the see of Hagulstad, of which he had first bene made bishop, and Cutberte should haue the chardge and iurisdiction of Lindisfarne Church.

When he had thus taken vpon him this degree and office of bishop, he did letforth and adorne the

the same with the workes of vertues and holinesse, following the example of the blessed Apostles: for he did both with continuall prayers make intercession for the people committed vnto him, and with most holefome exhortations, styrred them to thirst after the ioyes of heauen. And (the thing which most of all is wont to helpe and farther teachers) such thinges as he taught other folke to doo, he first in his owne dooing gaue example of the same. For he was aboue all thinges feruent in the fire of Gods loue and charitie, modest & sober in the vertue of patience, excedingly giuen to deuotion of praying, affable and familiar to all men that came vnto him for comfort and counsell. For he tooke this for a kinde of prayer also, if he did helpe and succour with his exhortation, such as were weake and vnperfect, knowing that he that saied, *Thou shalt loue thy Lord God*, saied also, *Thou shalt loue thy neighbour as thy selfe*. He was also notable for his abstinence & straight liuing, euer panting after the hope of heauenlie thinges, with great contrition and compunction of harte.

S. Cut-
beris deuo-
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Finally when he offred the hoste of the wholefome sacrifice vnto God, he commended his prayers to our Lord, not with a voice lifted vp on highe, but with teares powred out from the botome of his harte. Thus when he passed ouer two yeares in his bishoppricke, he went againe to his Ile and monasterie, being warned by the oracle and admonishment of God, that the day of his death was now at hand, or rather the entraunce and beginning of that life, which only indeede should be called life. Which thing he himselfe at the same time did after his plaine & simple maner

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open vnto certaine, but in darke and obscure wordes, yet such as were afterwarde plainly vnderstoode. And to some also he did utter and reueale the same in very open and plaine wordes.

How the said bishop, did foretell his death to be very nighe at hand, vnto Herebert a vertuous priest.

THE XXIX. CHAPTER.

T Here was a certaine priest, reuerend for his vprightnes and perfection of life and maners named Herebert, which had a longe time bene coupled to this man of God in the bond of spirituall loue and frindship. For living a solitary life in the Ile of that great wide lake, out of which runneth the head and beginning of the riuer of Derwent, he was wont to visite Curbert euery yere, and to heare the good lessons of eternall life at his mouth. When this vertuous priest heard of his comming to the citie of Lugubalia, he came after his accustomed maner, desiring to be enflamed more and more to the blisse and ioyes about by his holesome exhortations. Who as they sate together, and did inebriat one another with the cuppes of the life of heauen, among other thinges the bishop said: Remember brother Hereberte, whatsoeuer you haue to say and aske of me, you doo it now, for after we departe one from the other, we shall not meete againe and see one another with the eyes of the body any more in this world. For I knowe well, that the time of my departure is at hande, and the laying away of my bodily tabernacle shalbe very shortly. Which thinges when he heard, he sei downe at his

lecte,

foete and with heavy sighes and gushing teares, I beseeche you (quoth he) for our Lordes sake, forsake me not, but remember your most faithfull fellow and companion, and make intercession to the high and tender pitie of God, that we may departe together hence vnto heauen to behold his grace and glorie, whom we haue in the earth serued and honoured together. For you knowe that I haue euer studied and laboured to liue after your good and vertuous instructions, & what soeuer I offended and omitted through ignorance and frailtie, I did straight way doo mine endeavour to amende the same, after your ghostly counsell, will, and iudgement.

At this earnest and affectuouse request of his, the byshop gaue him selfe to his prayers, & anon being certified in spirit, that he had obtained the thing that he besought of our Lord: Arise (quoth he) my dere brother, and weepe not, but reioice with al gladnesse, for the high mercy of God hath graunted vs what we haue prayed for. The truth of which promise and prophecie was well proued in that which befell, for after they departed asonder, they sawe not one an other bodily any more, but on one selfe same day, which was the 19. day of Marche, their soules went out of their bodies, and were straight ioyned together againe in the blessed sight and vision, and both caryed hence to the kingdome of heauen by the handes and seruice of the Angels. But Herebert was first tried and purged in the fyre of longe sickenesse, by the dispensation of our Lordes goodnes and pitie, as it is credible, that such want of merite & perfection as he had, more than blessed Curbert, the same might be supplied in the purging paine of

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CHVRCH OF ENGLAND. 401 Lib. 4.

of long chattering sicknesse, so that being made equall in Gods grace and fauour with his fellow that was intercellour for him, euen as he should depart out of the body at the selfe same time with him, so he might also deserue to be receaued into the selfe same and lyke seate of perpetuall blisse.

This most reuerend father dyed in the Ile of Farne, and at his death he besought the bretheren most earnestly, that he might be buried there in the same place, where he had no small tyme serued and bene in warfar for our Lorde. But yet at last ouercome with their requeste, he was content, that he might be brought to Lindisfarne Ile *Holy Island* and layed in the church there. In the meane time, these things done, Wilfride the most reuerend bishop, kept the bishopricke of that church one yeare, vntill an other was elected to be made byshopp for Cuthbert. After which time Eatbert was consecrated, a notable man in the knowledg of the holy scriptures, and also in the due keeping of heavenly preceptes and lessons, and most of all in doing of almes and deedes of charitie, in so much that according to the old lawe, he gaue euery yeare to poore folke the tenth, not only of his cattle, but of all graine, fruite and apples, & euen some part also of his clothes and apparail.

How the body of Cuthbert after eleuen yeares buriall was found free from corruption and rotting. And how the successour of that bishopricke, passed out of the world not long after.

THE XXX. CHAPTER.

He ordinance & dispensation of God, willing to shewe more largely abroad in how great

402 THE HISTORY OF THE

great glorie the man of God Cutbert lyued after his death, whose high godly lyfe before his death, excelled notably by many and often signes and miracles, did put into the mindes of the brethern eleuen yeares paste after his buriall, to take vp and remoue his bones: thinkeinge to fynde them all drye, the bodie beinge now consumed and brought to duste as dead bodies commonly are, and so to put them in a new goumbe, and to lay them againe in the same place, but somewhat aboue the floure and pauement for the more reuerence due thereunto. Which mynde and entent of theirs they did declare to Eadbert their bishop, who agreed to the same, & bad them remember to doo it on the daye of his departing: and so they did. And when they opened the tombe, they founde the body all whole and founde, as if it were a lyue, and the lymmes, ioyntes, and synowes softe and plyable, much liker to a sleeping body, than a dead. Also all the clothes, that were about hym, seemed not onely without wem or any blemish, but also as fresh sayre, and bright, as when they were newe and first made.

Which when the brethern saw, they were stricken straight with a great feare, and with al haste went to shew their byshop what they had found, who as it happened was that tyme solytarie abiding alone in the farthest place from the church, being closed rounde about with the flowing and ebbing fluddes of the sea, for there was he wont alwayes to keepe the tyme of Lent, and also fortye dayes before Christmas in great deuotion of abstinence, prayer, and teares. In which place also his reuerend predecessour Cutbert, before that he

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was

CHVRCH OF ENGLAND. 403 Lib. 5.

went to the Ile of Farne, did at certaine times secretly serue our Lorde in spirituall warfare. And they brought him a part of the clothes that were about the holy bodie, which he both receauing thankefully as acceptable presentes, and most gladly reioysing to heare of such miracles (for he kissed the clothes with as great affection as if they wer yet about the fathers body) put you on (quoth he) new clothes about the body for these that you haue brought me, & so lay it againe in the cheast you haue prouided for the same. I know most certain that that place shal not remaine long empty, which is hallowed with such a speciall grace of this heavenly miracle, And how happie is he, vnto whom our Lord (the author and giuer of all blysse) will vouchesafe to giue leaue and lycence to rest in that place?

These and many lyke things when the bishop had sayed, with many teares, and greate compunction, and trembling tounge, the brethern did as he had bydden them, and wounde the body in a new clothe, and put it in a new cophin, and so layed it aboue the pauement of the chauncell. And shortly after, the dere beloved of God bishop Eadbert, was taken with a bytter and burning diseafe, which dayly encreased and waxed more feruent, so that not long after, which was the sixt day of May, he departed out of this world, and went vnto God. And his body was also layed in the graue of the blessed father Cutbert, with the cophin ouer him, in which they had put the vncorrupted body of the sayd father. In which place signes & miracles sometimes done in restoring the sicke to their health, do beare witnes and confirme the merit and ver-

404 THE HISTORY OF THE

tuous lyues of them both. Of which miracles we haue longe since, put certaine in memorie in the booke of his life, but yet we haue thought it cōuenient to addethereto certaine in this historie also, which we happened to heare and learne of late.

How a certaine man was cured of the palsey at his tombe.

THE XXXI CHAPTER.

T Here was in the same monasterie, a certain monke named Beadwegen, whole office of longe time was to serue such guesstes and straungers ascame thither, and is a lyue yet at this day, a man of whose great deuotion and religious conuersation, all the bretheren and strangers that resorte thither do beare witnesse and testifie, & that obediently and dewly he doth the office imposed on him, only for the rewarde that he looketh for aboue. This man on a certaine day when he had washed in the sea, the mantels or clothes that he occupied in the holpitall, comming home againe, was in the myd way sodainly taken with a paine in his bodie, in such wise that he fell downe on the earth, and lay flat on the ground for a prettie space, and could scant at last get vp againe. And when he was risen vp, he felte the halfe part of his body from the head to the feete, to be greuously taken and stricken with a palsey, and so with much paine he came home to the house leaning himselfe on a staffe. The dislease grewe and encreased by litle and litle: and when night came, it was waxen so greuous and painfull, that the next day he

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CHVRCH OF ENGLAND. 405 Lib.4.

was scant able to rise vp, or to go by himselfe.

Into which paine and aduersitie he being thus brought, conceaued in his mynd a profitable way and counsell, which was to get him to the church by some meanes or other as well as he could, & to enter into the tombe of the blessed father Cuthberte, and there vpon his knees humbly to beseeche the highe soueraine goodnes of God, that eyther he might be deliuered from the anguish and paine, if it were so expedient and profitable for him, or els if it behoued him to be longer chastened with that grief by the gracious prouision of God, that he might then patiently and with meeke mynd, beare and suffer this paine and affliction imposed vpon him. And as he had deuised and purposed in his mynde, so he did in deede, and bearing vp and staying his feeble lymmes with a stasse, he went into the church, and there fell downe prostrate at the corse of the man of God, praying with feruent entent and deuotion, that through his helpe and intercession our Lorde would be good and mercifull vnto him. And as he was at his prayers falling as it were in a certaine softe slumber, he felte (as he him selfe was afterward wont to tell) like as a great brode hand to touche his head in that place where the griefe was, and with the same touching passe along ouer all his body to the very feete, on that syde where the paine lay, and there with all by litle and litle the griefe went away, and straight theron followed perfect health: which done he awaked forthwith, and rose vp sound and hole, and geuing thanks to our Lorde for his health, came and shewed the bretheren what had chaunced vnto him. And to the great reioysing of all

406 THE HISTORY OF THE

men, he returned againe to the office and service that he was wonte diligently to doo, being now as it were made better and more seruiceable by this tryeng and examining scourge of God. The clothes also wherewith the holy body of Cutberte was clad, eyther before in his lyfe time; or after when he was dead, did not want the grace and gifte of healing the sicke: as who so will read shall fynd in the booke of his life and vertues.

In the third
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*How a certain man of late at S. Cutbertes reliques,
was cured of a great sore in his eye.*

THE XXXII. CHAPTER.

YET this one thing is not to be passed ouer or vnspoken of, which three yeares paste was done by and at his reliques, as was related vnto me by the same man on whome it was done. And it was in the monasterie, which is buylt by the riuer of Dacore, and thereof hath his name, in which that time Switbert a good religious man was head and Abbot. In that monasterie there was a certaine yong man, that had a foule ill fauored swelling in the lid of his eye, which dayly grewe bigger, and was like to put him in daunger of the losse of his eye. The physicians layed salues and plaisters thereto to assuage the swelling, but they could doo no good thereto: some men wolde haue it to be cut off, other sayed, no nor so, for feare of a farther daunger. And thus the foresaid poore brother continewd in his case no small tyme, and could gett no helpe at mans hande against this perill the losse of his eye, but rather it dayly encreased and waned

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waxed worse, till at last it was his chaunce through the grace and goodnes of God, to be healed sodainly by the reliques of the most holy father S. Cutbert.

For when the monkes had founde his bodie not rotten nor corrupted, after it had many yeres lyen buried, they tooke parte of the heare of the head, which in maner of reliques they might giue or shew for signe of the miracle to their fryndes when as they came, and desyred the same. A litle parte of these reliques, were at that tyme in this monasterie, in the keepinge of one of the priestes there named Thridred, who now is Abbot of the house. Which man on a certaine daye, went to the church and opened the shrine of reliques, to geue a parte thereof to a frynde of his. At what tyme it chaunced, the yong man which had the sore eye, was present in the church, and when the priest had geuen his frynd such part thereof, as he would, he gaue the rest to the yong man to lay vp againe in his place. Who by a good motion of minde that came vnto him; as sone as he had receaued the heares of the holy head, tooke them & put them to his sore eye, and helde them there a space to keepe downe and assuage the greuous swelling therewith all. That done he layed the reliques vp againe in the shrine as he was bidden, beleeuing that his eye should shortly be healed by the heare of the man of God, wherwith he was touched. And his faith and belief deceaued him not, for it was at that tyme (as he was wont to tel) about 7. of the clocke in the morning: and as he thought vpon his busines & went about other thinges as the day required, toward none the same day, hapned sodainly to touche his eye,

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408 THE HISTORY OF THE
the which he felte and found with the eyled and
all, as whole and founde, as if there had netter
bene scene any blemishe or swellinge therin.

*Thus endeth the fourth Booke of the history
of the church of England.*



THE
FIFTE BOOKE
OF THE HISTORY
of the church of England.

*How Aedilwalde Cutberts successor lyuing a solitary
and hermytes lyfe, alayd by prayer for certayne of
his breshern, a great tempest in the sea.*

THE I. CHAPTER.



HE famous and reuerend fa-
ther Aedilwalde, who by his
vertuous and worthy behavi-
our many yeres in the mona-
stery called Inripe, had brought
the office of priestthoode, which
he had taken vppon him, in
greate reuerence and estimation, succeeded Cut-
bert the man of God in practise of that solytary
and loncfull lyfe, which he passed in Farne island
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CHVRCH OF ENGLAND. 409 Lib. 5.

before he was made bishopp. Whose worthynesse and good lyfe, that all men may more euidently perceauce, I will declare one miracle wrought by him, as one of the same company, for, and in whom it was wrought, declared to me: to witt, Gutfride a faitfull seruauant of Iesus Christ, by vocation a priest, who afterwarde was Abbot of the same church of Lindisfarne where he was brought vp.

I came (said he) with two other of my brethren to Farne Island, desiring to speake with the reuerend father Aedilwald, and when we hadd talked with him a while to our greate comforte, and afterwarde receiuinge his blessing hastened homeward againe, beholde, sodainly as we were in the mydest of the sea, the caulme in which we sayled was taken away, and so greate a tempest and terrible storme came vpon vs, that neyther with sayle nor ower could we preuaile, nor looke for any thinge but present death. And when we struiuinge longe with the winde and the seas to no effeete, looked backe if perchaunce at length by any possible meanes, we might returne to the Island againe from whence we came, we manifestly perceaued, that one euery syde with like tempest our journey was stayed, and our retorne intercepted, and no hope of escape in our selues.

Afterward when we descried the lande a farre off, and looked stediely towards the same, we sawe in Farne islande, that vertuous and holy father Aedilwald come out of his caue to loke how we sayled away. For as sone as he heard the blusteringe of the winde, and rage of the Ocean sea, he came forth to see what might happen and chaunce vnto vs. And when he sawe vs labouring

410 THE HISTORIE OF THE

ring harde against the surges of the sea, and in cleane desperation of recouering the lande, he fell downe vppon his knees, and prayed to almighty God, father of our Lorde Iesus Christ, to deliuer vs from that present daunger of death: And when he had ended his prayer, he appeased the rage of the sea in such sorte, that the violence of the storme altogether ceasing, we had winde & wether at will, without any surges of the sea, or greate waues of water, vntil we came to lande.

When we were on ground, and had layde our shippe at ancre, straytwayes the same storme and tempest which for our sakes was a litle while layed, beganne againe, and ceased not his rage all that daye; to the ende to geuen vs to vnderstand, that the litle caulme which happened, was geuen of God from heauen at the contemplation of that godly mans prayer, to deliuer vs out of daunger. This vertuous man, and high in fauour with almightie God, continued in Farne Island twelue yeares, and there died: but he is buried in Lindisfarne Island, nere to the place where the bodies of the forementioned bishops lye, in saincte Peter the Apostle his church. These things were done in kinge Elfrides raigne, who was kinge of Northumberlande, eightene yeares after his brother Ecgfride,

Now bishop John, cured a dumme man, with blessing him.

THE II. CHAPTER.

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of Bever-
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IN the beginnunge of this kinges raigne, when bishoppe Eata was dead, Iohn, famous for his

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CHVRCH OF ENGLAND. 411 Lib. 5.

his integritie & puritie of lyfe, tooke the bishop-
pricke of Hagulstald vpon him; of whome his
neare and familiar acquaintance, were wonte to
reporte many straunge miracles and vertues,
wrought at diuerse seuerall tymes: and specially
amongest all other, Berethum sometime his dea-
con, but nowe Abbot of the monastery called
Inderwodde, a man woorthy of al reuerence and
credit for his truth, of the which I haue thought
good to commit one or two to your memories.

There is a secret and solitary mansion place com-
passed about with a greate wood; and closed
rounde with a deeke; distant from Hagulstalde
not paste a myle and a halfe, but diuided with the
riuer Tine, which runneth betwixte them both,
hauing a church yard of saincte Michaell the ar-
changel, where this holy man was wount to
leiourne and make his abode very often, as occa-
sion and time serued, with a fewe of his com-
panions, to geue himselfe most earnestly to prayer
and study, but specially in the time of Lent.

And when at a cerraine tyme (lent being at hand)
he came thither to abyde after his accustomed
manner, he commaunded those that were about
him, to seeke some poore begger, and impotent
Lazar, whome he might haue with him all the
time of his continuance there, to extende his
charitie and deale his almes vnto him. There was
in a towne not farre of; a younge man that was
dumme, well knowen of the bishop (for he v-
sed to come before him oftentimes to receiue his
almes:) who was neuer able to speake so much
as one worde. Besides, he had such an vn-
seemely sore in his heade, that in the crowne
and higher partes, there coulde not a heare take
roote

412 THE HISTORIE OF THE

roote, only a fewe euill fauored rough hairens stood staring rounde about his temples. This importēt Lazar the bishop commaunded to brought thither, and a harbour to be made for him within the precinct of his house, where he might ordinarily euery day receiue his almes.

And when one weeke of Lent was past, the next founday he willed the poore man to come into him: when he was come, he bydd him put out his tounge and shew it vnto him, and taking him by the chinne, made the signe of the holy crosse vppon his tounge: & when he had so signed and blessed it, he commanded him to plucke it in againe, and speake sayinge, speake me one worde, say *gea, gea*, which in the english tounge is a worde of affirmation and consent in such signification as yea, yea: Incontinent the stringes of his tounge were loosed, and he said that which he was commaunded to say. The bishop added certaine letters by name, and bid him say A: he said A. say B. he said B. and when he had said and recited after the bishop the whole crosse rewe, he put vnto him sillables and hole wordes to be pronounced. Vnto which when he answered in all pointes orderly, he commaunded him to speake long sentences, and so he did: and ceased not all that day and night following, so longe as he could hold vp his head from sleepe (as they make reporte that were present) to speake and declare his secrete thoughtes and purposes, which before that day he could neuer vtter to any man: in like manner as that longe lamed Lazar, who restored by the Apostles Peter and Iohn, to the vse of his legges agayne, stood vpp and walked and entred into the temple with other walking

kinge and leapinge and prayſing God with much ioy and myrthe, that he could now go vppon his legges, which benefit he had lacked for ſo longe time before.

The biſhopp alſo reioyſing that he had his ſpeech againe, commaunded the phiſicion to take the ſore of his head in cure. Which he did, and by helpe of the biſhopps benediſtion and holy prayer, the ſkinne came againe, and haire grew as ſightly to ſee as any other mans. So he that was before euill fauoured, dumne, and a lotheſome creature to looke to, was now made a haſſom young man, his countenance amiable and pleaſant to beholde, his rounge ready and nimble to ſpeake, his haire curled and faire to ſee. And ſo reioyſing for the recouery of his health, he returned home, notwithstanding the biſhop offered him lodginge and gentle entertainement, amongſt his owne familie.

How the ſaid byſhop healed a ſicke mayden by his prayer.

THE III CHAPTER.

THe ſame good Abbot Berecht, tolde me another greate miracle done by the ſaid biſhop, and this it was. When that learned prelate and Reuerend father Wilfride, after longe exile and baniſhment was recouered againe to the biſhopricke of Hagulſtalde, and the ſame biſhop Iohn tranſlated to Yorke after Boſa (a man full of all godlyneſſe and humilitie) was departed out of this tranſitory life, he came on a certaine time to a Nunnery in a towne called Vetade, where Herebuga

414 THE HISTORIE OF THE

buge was abbesse. When we were there, said he, and entertained gently with good harte and cheerefull countenance of al, the abbesse tolde vs, that one of her couent and younge nonnes (which was her owne daughter) beinge sicke, lay languishing and pining away, Because she was let blood of late in her arme: and while she was thinking of it in her sonde and foolyshe fantasie, the sodayne payne made her very weake: which growing vppon her more and & more, the arme where the vaine was opened, waxed very sore, and so pitrefully swollen, that a man could scarce graipe it with both his handes, and she lyinge in her bed for the greato intolerable paine, seemed to be almost dead and, at the pitts brimme. Wherefore the Abbesse besought this good bishopp to go in and blesse her, for she beleued stedfastly, that if he did ether blesse her or touche her, the vehemency of her defease woulde cease, and she should stratyways beginne to amende.

He asked them when she was let blood, and vnderstanding it was donne at the prime of the moone, sayed, that it was very vnskilfully & vndiscretly donne to let her blood at the prime of the mone. I remember well (quoth he) Archebischop Theodore (renomed among all his posteritie) tolde, that letting of blood and opening the vaine was very daungerous about the first quarter of the moone, and ryfing of the sea. And what can I do for this mayden, now she is at deaths doore? Notwithstandinge she besought him very instantly for her daughter, which she loued tenderly (for she purposed to make her abbesse after) and at the lenght with much a doo, obtained so much of him as to go into the chamber, and see the tycke mayden.

maiden. Wherefore he tooke me with him, & went to the mayden which lay languishing (as I said) with greate and intolerable paine in her arme, so swollen that it coude not once bowe at the elbowe. And standing there he sayd certaine prayers ouer her, and after he hadd blest her, went out againe.

When we had sate an houre at the table, one came in and called for me, and leadinge me aside from the company, sayde, Coenburge (for that was the maydes name) desyreth you to come to her as sone as you can. When I came in to the chamber, I founde her very chereful and merry, and as it were almost hole. And when I had sate by her a while, shall we call for some drinke saide she? mary with a good will quoth I, and I am right glad you are able so to do. When we hadd both dronke, she beganne to declare vnto me, that after the bishop had prayed for her and blest her, and went out of the chamber, she beganne to amend and waxe better, and albeyt I haue not recouered my former strength againe, quoth she, yet all the anguish and paine is gone, both out of my arme (where it was most feruent) and also out of all other partes of my body, the bishop as it were carying all out of doores with him, though yet the swellinge seemeth scant all alayed in my arme. As we were taking our leaue, and departinge thence, the swellinge also went away, as the paines and anguish of her body did before: so the maiden deliuered from danger of death and other wofull paines, gaue laude and praise to God, with the rest that were there attending and waytinge yppon her.

416 THE HISTORIE OF THE

How he healed an Earles Wife With holy water.

THE IV. CHAPTER.

OF this forsaide bishoppe, Berecht Abbot of Inderwodde told vs another miracle, not much vnlike to this. An earle called Lord Puch, had a manour, about two miles from our monastery, whose lady had bene troubled with such a vehement defease for fortie dayes, that in three weekes space, she was not able to be caried out of the chamber, where she lay. It fortunied one day *Dedication of church.* this deuour and godly father to be sent for by the earle to dedicate and hallowe a Church, and when the solemnity of this dedication was past, and the Church hallowed, the earle inuited him home to his house, and (as ciuillie and courtesie required) desired him to dine with him. The bishop refused his gentleness, sayinge, that of dewty he must returne and go to the next Abbaye: But the earle most instantly entretinge him, promised that he wolde bestow great almes on the poore, if he wolde vouchsafe to go home to his house that daye and breake his fast. I entreated him in lyke maner as the Earle did, promising that I wold geue some almes also to relieue the poore if he wolde go to dinner to the earles house, and blesse him, together with his familie. And when we had obtained so much of him with longe entreatie, at length we went to the earles house to take our repast. The bishop sent the sick lady by one of the company that came with him, some of the holy water which he hallowed in dedication of the church, commanding him so wil her to drink of it, and

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CHVRCH OF ENGLAND. 417 Lib. 5.

and to wash that part of her body therewith, where the grief was most vehement. All which beinge done, she rose out of her bed whole and sounde. And perceauing that she was not only cured of her longe infirmitie and deafe, but made also as lyuely, lusty and stronge as euer she was before she came to the table, she shewed her selfe very officious in caruinge and drinkinge to the bishoppe and all the whole table, and ceased not to vse such courteous offices all the dinner time: folowing in this pointe sainte Peters mother in lawe, who deliuered from her hotte burning feuer, by the only touche of Christes hande, rose vpp as stronge & whole as euer she was before, and serued them at the table.

How he cured another earles sonne, lyinge at the pointe of death.

THE V. CHAPTER.

THIS bishoppe called another time in like manner to dedicate and hollowe a Church of the earle Addi, was desired by the earle after all the solemnities were done, to go into one of his children, which was very sicke and ready to die, as being bentummed of all senses and naturall operations of his body: the cophin also or chest, wherein he should be laid after his death, was prepared & made ready. Furdermore the good earle intreated him with weeping teares, desiring him for the passion of God that he would go in and pray for his sonne, because his life was both necessary and deare vnto him: for his parte he stedfastly beleued that if he would lay his hande vpon him

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413 THE HISTORIE OF THE

and bleise him once, he shoulde streitwaye reco-
uer. At his desire and longe entreataunce the bis-
hoppe went in; and saue him (to the greate dis-
comfort and heauinesse of all that were present)
redy to yelde vp the ghoſte, and the cophyn hard
by him in which he should be buried. He made
his prayer to God and blest him, and going out
spake those comfortable wordes that men vie to
sick folke, to wit, I pray God send you health and
speedy recouery from this deſease.

And when they had sate a while at the table,
the childe sent to the earle his father, desiring to
haue a cuppe of wine sent him, for he was
thirstie. The earle being glad with all his harte
that his sonne could drinke, sent him a cuppe of
wine which the bishop had blessed. As sone as he
had dronke of it, he rose out of his bed, put on
his clothes, came downe from his chamber, went
to the greate hall, saluted the bishop, welcomed
the ghestes, and saide he had a good stomake and
appetite to eate. They commaunded him to come
to the table, and were glád that he was so well
recouered. He sate downe; he eate, he dranke, he
laught and made mery with them, and in all poin-
tes behaued himselfe as the other ghestes; and li-
uinge many yeares after, continued in the same
state with out any grudge of his olde deſease.
The Abbor saide this miracle was not donne in
his sight and presence, but he heard it by rela-
tion of them which were present when it was
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How by his prayer and blessinge, he relieved one of his clerkes, maruailously broosed with a fall from his horse, and in greate danger of death.

THE VI. CHAPTER.

Nether do I thinke it good to passe ouer in silence that greate miracle, which a faithfull seruant of our Sauour Christ named Herebalde, was wonte to reporte to haue bene done & praised vpon himselfe, who at that time was one of his clergy, and is now Abbot in a monastery that borderech harde vpo the riuer Wyre. So farre forth, said he, as it was lawfull for a man to iudge, I founde all the whole state and manners of his life, correspondent to that grauitie and holinesse which is required in a bishoppe: wherof I am right well assured, because I was daily conuerlant with him. But touching his worthines in the sight of God, and fauour before the mighty iudge, which searcheth the secrets of all mens hartes, I haue had experience in many other, but specially in my selfe, as a man whom he in a manner restored from death to life, by his prayer and benediction.

For when in my first flourishing and lusty youth, I liued amongst his clergy, and was set to schole to learne both to reade and singe, and had not yet abandoned all foolish fantasies, and youthfull trickes, it fortun'd one day, that as we rode with him, we came into a goodly plaine waye and faire greene, which seemed a very rymme place to runne and course our horses in. And the young men that were in his company

company, especially of the lay sorte, beganne to desire the bishop to geue them leaue to course and gallop their horses. But at the first he vtterly denied and said them nay, with this checke: It is but a foolish fonde thinge you desire. At the last not able to withstande nor gaynesay the earnest and importunar request of all the whole company, he said, do if you will: mary so, that Herebald refrayne, and abide with me. Than I entreating as suppliantly as I could to haue licence to galloppe my horse and course vp and downe with the other younge men (for I trusted well my horse, which the bishop himselfe had before geuen me) I could not prauaile at all. But when I sawe them fetch their horses vppe with the spurres, & turne nowe this way, nowe that as couragiously with stoppe and turne as could be, the bishoppe and I beholding all their pastime, I strait waies overcome with wanton courage, could not stay my selfe, but went amongst the thickest of them, and ranne with the best. And as I fetcht my horse vppe with the spurres, I heard him behinde my backe, with a deepe sigh, to say. O mercifull God what wofull woo, workest thou to me in ryding after this sorte. I heard those wordes, notwithstanding with willfull will I minded to follow my pastime.

And behold euen straightwaye, as my horse would, being fearece and couragious, with greate violence & force he leapt ouer a deeke by the way, downe fell I to the grounde, and as one ready to die, by and by lost all my senses, and was not able to moue any iointe of my bodie. For whereas in the same place lay a stone close to the ground covered with a hilde greene turffe, and not one other could

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CHVRCH OF ENGLAND. 421 Lib. 5.

could be founde in all that plaine vally and leuell
grounde, it fortun'd by chaunce, or rather by the
diuine prouidence of God to punish my dilobe-
dience, that I pitched vpon the same stone with
my head and hande, which in the fall I put vnder
to stay my selfe, and so broke my thumme, and
sculle of my head, that (as I said before) I lay there
like a dead man ready for his graue. And because
I coulde not be remoued thence, they stretched
foorth a pavilion, and made me a lodging in the
place.

This was aboute seuen of clocke in the morn-
inge: from that houre vntill night I taried there
withour any noyse or disquietnes, euen as it had
bene a dead man: than I beganne to reuiue and
came to my selfe againe, and was caried home to
the bishops lodging, by certaine of my fellowes,
where I lay speechlesse all that night, casting and
vomiting blood, because my bulcke and inner
partes, were sore bruised with the fall. But the
bishop for the tender affection and singular good
fanſie he bare to me, was maruailous sory for my
misfortune and deadly wounde, and woulde not
all that night after his accustomed manner tarry
with his clergy, but continuing alone in watch all
that night, as I may well coniecture, besought the
goodnesse of almighty God for my health and
preseruatiō. And cominge to my chamber early
in the morninge, said certaine prayers ouer me,
and called me by my name, and when I waked,
as it were out of a greate slumber, he asked me, if
I knewe, who it was that spoke to me. And I cas-
ting vp my eyes, said yea right well, you are my
dere bishop and master: than said he, can you re-
couer or liue? Yea quoth I, by your good pray-

ers if it please God. So streitwaies laying his hand vpon my head, and repeating the wordes of benediction, he returned againe to his prayers, and coming to see me a litle while after, founde me sitting vp in my bed, and well able to speake.

Then moued, as it were with some inspiration from heauen, asked whether I knewe without all scruple and dout, whether I was baptized or no: to that I answered, yea forsothe I knowe without all dout, that I was washed in the holly fonte of baptisme in remission of my sinnes, and knowe the priestes name very well that baptized me: but he forthwith replied saying: if you were Christened of him, doubtlesse you are not well Christened, for I knowe him well, and am right assured that when he was made priest, he coule not for his dul-hedded witt, learne, nor yet instructe, nor baptise: for which cause I straightly charged him, nor to presume to that ministerie, which he could not accomplish accordingly: As sone as he had spoken those wordes he beganne to instructe and informe me in the faith againe: and it came to passe that as he breathed in my face, the paine vanished awaye, and I felt my body much better than it was before. Than he called for a surgeon, and commaunded him to set my skull againe, and knit it vptoegether as it should be, and by and by with his blessing I was so well recovered, that the next daye I was able to mounte on my horse & ride with him to the next place where he minded to lodge: and not longe after being fully recovered I was baptized. This good bishop continued in the see, three and thirty yeres, & so translated thence to the ioyfull kingdome of heauen, lieth buried in sainte Peters porche, in a monaste-

CHVRCH OF ENGLAND. 423 Lib. 5.

rie called Inderwodde, the yeare of our Lord 721. For when he was not able for olde age to preach, teache, & gouerne his bishoppricke, he consecrated and made Wilfride one of his chaplins Archebishop of Yorke, and went to the said monasterie, and there with good example and conuersation, ended his life.

How Cedwall kinge of the Weast Saxons, came to Rome to be baptizd. How Hun also his successour of deuotion, went to the sepulchres and monuments of the blessed Apostles.

THE VII. CHAPTER.

THe third yere of kinge Aldfrides raigne, Cedwall kinge of the weast saxons, when he had kept the souerainty in his country very stoutelie for two yeres space, for Gods sake and hope of an eternall kingdome in heauen, forsooke his owne vpon earth, and went to Rome. He thought it to be a singulare glorie and renowne for him, to be regenerated at the sea Apostolique, with the sacrament of baptisme, by the which he learned that all mankinde had entrie to the kingdome of heauen. Withall, this hope he receaued, that as sone as by baptisme he was clesned from sinne, and made a member of Christes mysticall body, he should departe frō this worlde to the eternal ioye, which by the prouidence of God, were both fulfilled, euen as he had secretly determined in his mind before: For cominge to Rome when Sergius was Pope, he was baptised on easter eue, the yere after the Incarnation of Christ 689. & wearing yet the white apparel, and robes of innocency which

were put vpon him in time of baptisme, he fell sicke, and died, the 20. day of April. Whom the Pope at his baptisme named Peter, that he might beare that holy name of the Apostle, whose sepulchre and tombe he came with great zeale and deuotion to see many hundred miles, and buried him honorably in his Church. And at the Popes commaundement, an Epitaphe was engraued vpon his tombe, that bothe the remembraunce of his good zeale and deuotion might continewe in admiration through out all ages, and the readers and hearers also might be stirred to the like godlynnesse and deuotion. The Epitaphe was written after this sorte.

AN EPITAPHE VPON KING
Cedwall.

*All dignities and worldly wealth, all princely ioye
and mirth*

*All palaces and castells stronge, all ladies of greate
birth,*

*All triumphe and all princely attyre, all pretious pearle
and pride*

*The seruens loue of heuently blisse, made Cedwalle set
aside.*

*And spedely to Peters seate, and monuments at Rome,
His fleshly lustes and filthy sinnes, with baptisme to
ouercome.*

*Through dangerous seas and hougry hilles, a pilgrim
age to make*

*And happely the ioyfull starre, to endlesse comforte
take.*

*Incontinent when his repaire, was known among
the states,*

Full

CHVRCH OF ENGLAND. 425 Lib. 5.

Full courteously they met him all, and brought him to
their gates.

Pope Sergius perceauinge eke, his zeale and godly
minde.

Did ioyfully baptise him frey, and from his sinnes vn-
binde.

He altered his propre name, and did him Peter call,
Deliuering him from Satbans snare, from misery and
frem thral.

But innocent life this worthy wight, on earthe did not
longe kepe,

Within fewe daies death did approche, and rocked him
aslepe.

Vndoubtedly great was his faith, great was the mercy
of Christ,

Whose iudgments who so seeketh out, shall creeke when
he is high.

From Britanny that famous Ile, to Rome he safely past,
The monuments and Apostles tumbes, he sawe all at his
later cast.

Deathes fiery dart his hart did perce, and brought him
to the ground,

Where foulering mans carcas lyeth, vntill the trum-
pet sounde.

Here couered with marbel stone, his body lieth at ease,
In paradise his soule abideth, Gods wrath he did ap-
pease.

Then euident it is that he, who fro his realme did range,
For earthly things did heauen obtaine, and lost naught
by the exchange.

AN OTHER EPITAPHE.

Here Cedwall is buried, otherwise named Pe-
ter kinge of the west Saxons, who died the 20.
of Aprill

426 THE HISTORIE OF THE
of Aprill in the seconde indiction and liued thirty
yeres, or ther about, when that noble and might-
ty prince Iustinian was emperour of Rome: and
had reigned four yeres in the empire, and Sergius
a trewe paterne of the Apostles, had fate two ye-
res in Peters seate.

As this good kinge Cedwall was takinge his
iourney to Rome, Hun one of the kinges blood,
succeeded to the Croune of that realme, who af-
ter he had reigned there 37. yeres, gaue ouer his
kingdome and committed the gouernment of it,
to his children, and went himselfe to the tombes
and monuments of the Apostles in Rome, Grego-
rie beinge then Pope, hauinge an earnest desire to
wander like a pilgrime here in earthe for a time
about such holy places, that at the lenght he might
be more willingly receaued of the blessed saintes
in heauen: the which practise in those dayes ma-
nie englishmen, both of the nobility and com-
mons, spirituall and temporall, men and women,
were wonte to vse with much emulation.

*Pilgrimage
to Rome a
wonted-
master in
our primi-
tiue church*

Of the death of Archebishop Theodore.

THE VIII. CHAPTER.

An. 690. **T**Heyere after kinge Cedwall died at Rome,
that is to say, the yere of our Lord 690. Ar-
chebishop Theodore, worthy of perpetuall re-
membraunce for his singular vertues, beinge very
olde and in those yeres, to which men commonly
by course of nature may come, to wit, foure score
and eight, departed out of this wordle. Which
number of yeres that he should liue and see, was
signified vnto him by reuelation in a dreame, as
to his

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CHVRCH OF ENGLAND. 427 Lib. 5.

to his familiar frindes he was wont to reporte:
He continued in his bishoprike 22. yeres, and was
buried in saint Peters Church, where all the
other bishops of Canterbury are buried. Of whom
with the rest of his fellowes, equal both in digni-
ty and degree, it may be truly verified, that their
names shall liue in glory from generation to ge-
neration time out of minde: for that I may vse
fewe woordes, the Church of Englande for the
time he was Archbischoppe, receaued so much
comforte and encrease in spirituall matters, as
they neuer receaued the like before nor after. As
touching his personage, his life, his age and man-
ner of death, the epitaphe written vpon his
tombe in fowre and thirthy heroicall verses, doth
manifestly set out to all that haue accesse thither,
of which these are 4. of the first.

*A worthy prelate lyeth here, fast closed in this graue,
To whome the name of Theodore, the greekes most
iustly gaue.*

*With iust right the soueraintie, hauinge of ecche de-
gree,*

*Christes flocke besed with trewe doctrine, as al men do
well see.*

Four of the last.

*His soule was set at liberty (that lumpishe lumpe of
claye*

*Dissolued) When September had put ninetene daies
away.*

*And coneringe their fellowship, that liue a godly life,
is companied with angells high, void of all care and
strife.*

HOD.

How after the death of Theodore Berechtwalde tooke the Archebishopsrike vpon him, and amongst many other bisshoppes, consecrated and ordered by him, he made Tobie (a man very well learned) bishop of Rochestre.

THE IX. CHAPTER.

An. 692.

Berechtwale succeeded Theodore, and was Archebishopspe of Canterbury, who before was Abbot of a monastery lying hard by the north of the riuer Glade, otherwise called Rachwulf, a man dowtleffe well seene in the knowledge of holy scripture, and very skillfull both in ecclesiasticall and Monasticall ordres, censures, and disciplines, but nothinge to be compared to his predecessour: He was chosen to this bisshopricke, the yere after the Incarnation of Christ 692. the first of Iuly, when Wichthrede and Swebharde were kinges of kent. He was consecrated the next yere after, vppon a sunday (beinge then the 29. of Iune) by Godwin Archbisshoppe and metropolitane of Fraunce, and was installed and put in possession the next day before the Calendes of September, which was also vppon a sundaye. Who amongst many other bisshops of his creation, after Gebmund bisshop of Rochester was dead, did consecrate and substitute Tobie in his place, a man well experte in the Latin, Greke, and Saxon tounge, and all other liberall sciences.

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ishop of Ro-

How Egbert a holy man, wolde gladly haue gone to
Germany to preache, and coude not, and so we
Vistberte went thither indeede, but because he could
do no good, returned backe to Ireland, from whence
he came.

THE X. CHAPTER.

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THE very selfe same time, Egbert a most re-
uerend priest, and faithfull seruauent of our
Sauour Christ, to be named by me with honour
and reuerence, who (as we said before) liued
like a pilgrime in Ireland, to obtaine eternall life
in heauen, purposing with himselfe to profit ma-
ny, tooke vpon him the office of an Apostle, to
preache the worde of God to certaine countries,
which had not yet receued the same, nor heard of
it. And many such countries he knewe to be in
Germany, of whom we Englishmen or Saxons,
which now inhabit Britanny, are well knowen to
haue our beginnunge and offsprunge. All which of
the Britons our neighbours, are corruptly called
Germans, for of them there are Frisians * Rugyns, * *People of
high Alle-
maigne a-
bout the
Cittie of
Camin.*
Danes, Hunnes, old Saxons, * Bruchtuars, and
many other nations besides, obseruing yet the ri-
tes and ceremonies of paynims, to whome this
valiant and noble souldiare of Christ purposed to
go, after he had sailed rounde aboute Britanny, if
happely he might deliuer any of them, from the
bondage and thraldome of Satan, and trade them
toward Christ: or if this could not come to passe
according to his expectation, then he fully deter-
mined to trauell to Rome both to see and to wor-
ship the chappels, monumentes, and tumbes of
the holy Apottles and blessed Martyrs,

* *People of
high Alle-
maigne a-
bout the
Cittie of
Camin.*
* *People
of the hi-
gher part
of Frisland*

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430 THE HISTORIE OF THE

But the secret working of God, and answers by reuelations from heauen, suffred him to atcheue neither of these enterprises. For when he had chosen certain stoute men to accompany him, and such as were most meete to preache the worde of God; alwell for their good gesture and comly action, as for their profounde knowledge and wisdomé, and had prepared all thinges necessarie for their voyage to sea, there came to him one day earlie in the morning a religious man, that had bene sometimes scholler and seruaut to that good priest Boissil in Britanny, at what time this said Boissil was cheefe gouerner of the Abbay of Mailros vnder Eate their Abbot (as we haue signified before) and shewed him a vision that he had the same night, and said. When matins was done I laid me downe vpon my bed, and falling in a litle slumbringe sleape, Boissil that was sometimes my good Master and bringer vp, appeared to me and demaunding many questions, asked whether I knewe him. Yea Sir very well quoth I: you are my especiall good Master and frinde Boissil. Then said he, I am come now to shew our Lorde and Sauour Iesus Christes commaundement to Egbert: which notwithstanding this, must be signified vnto him by thee. Tell him therefore that he is not able to go forward with the iourney, which he purposeth. It is gods will he go rather and instructe Columbes monasteries.

*The Red-
shankes.*

This Columba was the first preacher of Christes faith to the Pictes, dwelling beyonde the greate mountaines northward, and the first founder of a monastery in the Ile Hu, which was had in great reuerence and estimation a long time, both of the Scottes and of the Pictes. This said Columbo

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CHVRCH OF ENGLAND. 431 Lib. 53

Columbe is now called of some Columcell: de-
riuing his name by composition of the Latin
woordes Cella and Columba. Ecgbert hearing
this vision, gaue the messenger chardge that he
should reueale it to no man, lest peradventure in
the end it might appeare to be a vaine and fanta-
sticall vision: but he considering the matter se-
cretly with himselfe, feared it was indede trewe,
notwithstanding he neuer ceased to make proui-
sion for his iourney, which he purposed to take
for the instruction of those countries in Germa-
nie. But within three or four daies after, the same
man came to him againe, saying, that the very
same night after mattins was done, Boisill appea-
red againe vnto him in a vision, and saied these
words. Why diddest thou thy message so negli-
gently and so coldly to Ecgbert? Go nowe and
tell him, that whether he will or no, he shall go to
Columbes monasteries. For, because their plowes
go not right he must reduce them to good order
againe. When he heard this, he chardged the
messenger, in like manner as he did before, to re-
ueale it to no man. And albeit he was so certi-
fied of the vision, yet for all that he called his
company together, and went forward on his
iourney.

And when they had fraighted their shippes and
laied aborde all that should be requisite in such a
longe voiage, and taried three or four daies for a
good winde, there arose one night such a vehe-
ment tempest, that great part of the marchandise
in the ship being lost, she was left in the middest
of the sea lying vpon one side. But notwithstanding
this storme, all Ecgbertes goods were saued
and his companions also. Then he saying

as it were, the sentence of the holy prophet, this greate tempest happeneth for my sake, withdrew himselfe from that iourney, and was content to tarry at home. But one of his fellowes named Viſtbert, a man notable both for his minde, mortified with contempt of worldly things, and also for deepe and profounde know ledge, tooke ship, and arriuing in Frislande, preached the ghospell of Christ two yeares to the inhabitants there, and to Readbert their soueraine and kinge. In the ende finding all his labour spent in vaine amongst such barbarous people, he returned to the solitary places where he liued before (to witte into Ireland) where he passed many a yeare like an anchoret in much perfection, and serued God in silence and contemplation, and because he could do no good in conuertinge those foriners to the Christian faith, he studied howe he might better profit his owne countrey men, by vertuous example of life.

How Wilbrorde preaching in Friselande, conuerted many to Christ, and how also the two Henwaldes his companions were martyred.

THE XI. CHAPTER.

WHen that godly man Egbert, perceaued that neither he himselfe could be suffred to go and preache to the countries of Germany, but was staid for some other greate commoditie of the Church, whereof he had vnderstanding by reuelation from God, neither Viſtbert coming into those partes did profit any thing, he assaid yet the

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CHVRCH OF ENGLAND. 433 Lib. 5.

second time to send thither for the setting forth
of Gods worde certaine holy and vertuous men,
able and willing to take paines, amongst whom
that notable and excellent learned man Wilbrord
priest, was the chiefe. Who after their arriuall
thither being in number twelue, went streyt to
Pypine chiefe gouernour then of Fraunce: where
being very frendly entertained of him, because he
had lately taken the lower part of Frisland; and
by force driuen out their kinge Radbed, he sent
them thither to preache, ayding & assisting them
with his princely authoritie, that no man should
by violence iniurie them, or interrupt their prea-
ching, and also bountifully rewarding all such as
would embrace and receiue the faith. Whereby
it came to passe by the assistance of Gods grace,
that in shorte tyme they converted very many,
from idolatrie to the faith of Christ.

*Friseland
converted
to the faith*

After the example of these holy men two o-
ther english priestes, which hadd voluntarily li-
ued in banishment a longe tyme in Ireland for
hope of eternall lyfe, came to Saxonie, if happe-
ly by their preaching they might winne any to
Christ. As these good men had like deuotion, so
had they both one name, being both called Hen-
walde. Yet for diuersitie to knowe one from the
other, one was called blacke Henwalde, and the
other white Henwalde, because of the diuerse co-
lour of their haire: Both of them had a greate
zeale, and reuerend loue to Christes religion, but
blacke Henwalde was the better diuine. They
coming into the contrey, went to a farmers house
& desired they might be conducted to the Lord
which had the rule and gouernement there, say-
ing they had an embassy, & other matters of im-

F f

portance

*The gou-
ernement of
the old Sa-
xons.*

434 THE HISTORY OF THE
portauce to declare vnto him. For the olde Sa-
xons had no Kings but many Lordes to rule the
countrie. Who as often as there was surmise or
feare of warres towarde, did cast lotts equally a-
mongest them selues, and vppon whome the lott
fell, him they followed as their generall captaine,
as longe as the warres indured, and obediently
executed what so euer he commaunded. When
the warres were done, al the Lords were equal in
powre and authority againe, as they were before.
The farmer entertained these good men, pro-
mising to conduct them to the Lord of the loyle
and according to their request, staid them three
or four dayes in his house.

When they were espied of the rude barbarous
people, and knowen to be of an other religion,
(for they soonge hymnes, psalmes, and other
deuoute prayers, and sayed masse, hauing with
them bookes, and holy vessels, and a litle table
hallowed, in stede of an aulter) they had them in
iealofy, & supicion, that if they came to the Lord
and talked with him, they would turne him quite
from worshipping of their gods, and bringe him
to the new religion of Christes faith, whereby
a litle and litle all the whole country should be
enforced to chaunge the old auncient manner of
worshipping their Gods, into some new religion
neuer heard of before. Wherefore they toke them
away sodainly and killed white Henwald with a
sworde, and blacke Henwald with longe tor-
ments & horrible dismembring al parts of his bo-
dy, and after they had murdered them, then cast
them into the riuer of Rhene. This fast when the
Lord of the country (whom they desired to see)
vnderitooode, he was very angry, that strangers re-
payring

*The May-
nordom of
the English
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payring to him, could not hat haue free passage. And streytwaies sending forth his men of armes, slew al the inhabitants of the same village, burnt their houses downe to the ground. Those good priestes, & faithful seruants of our Sauour Christ, suffred the third day of Octobre: & to testify their Martirdō vnto the world, there lacked no miracles from heauen. For when their bodies were cast of the painims (as we signified before) into the riuer Rhene, it so fortunēd, that they were caried against the maine running streame, almost forty miles, where their companions were, & a greate bright beame of light reaching vp to heauen shyned euery night ouer the place, wherfoeuer they came, they themselues that had cruelly murdered them beholding & seing the same. Moreouer one of them appeared by vision in the night to one of their companions, whose name was Tilmon (a noble man of great renowne in the worlde, who from the high degree of a knight, became a mōke) shewing that he might finde their bodies in that place, where he should see a light shyne from heauen: which came so to passe, & their bodies being founde, they were buried with al honour worthy for such holy martirs: the daye of their Martyrdom, or rather of the finding of their bodies, is solēne & holy in those parties with much deuotion & reuerence. Finally when that worthy and renowned Captain of the Frenchmen named Pine, had vnderstāding of this, he caused their bodies to buried very honourably in the church of Coollen, a famous citie situated hard by the riuer Rhene: Besides it is commonly saied, that in the place where they were killed a fontaine sprong vp which at this present day, floweth with a greate

436 THE HISTORY OF THE
streame to no litle commoditie of the country.

*How two reuerend and holy men were made bishoppes
to set forth & preache Christes religion in Frisland,
Swibert in Britanny, and Wilbrode in Rome.*

THE XII CHAPTER.

AT the first arriual of these holy men to Fresland, Wilbrorde hauing licence of the prince to preach, went first to Rome, where Sergius at that present occupied the sea Apostolique, that with his lycence and benediction also, he might set vpon that Apostolike office of preaching to the heathen, which he longe desyred: hoping with all to receiue of him some reliques of Christes holy Apostles and Martyrs: to the end that while in the coutry where he preached, he should erect churches, after the idolles were cast out & destroyed, he might haue in a readinesse, some holy saintes reliques, to bring in their place, and to dedicate churches in their honour, whose reliques he had receiued. Diuers other things also he learned and receiued from thence, requisite for so greate an enterprise. In all which requeste when his desyre was accomplished, he returned backe againe to preach.

At the very same tyme his bretherne and companions left in Fresland altogether bent to the setting forth of Gods word, chose out of their company, a man modest and sober in all outward behauiour, and humble of spirite, called Swibert to be their byshopp. Whom (sent for that purpose into Britanny) the most reuerend father in God Wilfride did consecrate, liuinge then as a bannished man out of his contry amongst the
Marshes

CHVRCH OF ENGLAND. 437 Lib. 5.

Marshes. For at that tyme Canterbury had neuer a bishopp, Theodore was dead, and Berthwalde his succellour (who went ouer the sea to be consecrated) was not yet returned to his bishoprike. The said Switbert returning out of Britanny, after he was consecrated and made bishop, went within a short tyme after to the Bruchtuars and conuerted a greate number of them to the perfect way of truth: but shortly after when the Bruchtuars were subdued and conquered by the old Saxons, all that receiued the gospell were dispersed: some into this corner, some into that: The bishopp him selfe with certaine other went to Pipine, which at the earnest sute of his ladye Slichildride, gaue him a dwellinge and mansion place in a Isle of the Rhene, which in their tounge is called *In litore*, that is to say, in the sea coast; where he buildinge a goodly monastery (which his succellours possesse at this present) liued there a very austere and continent lyfe, where also he died.

*Peopla of
the higher
Frifia.*

After the foresaid holy men that came to Frifland had preached there foure yeares or more, Pipine with the common assent of all the country, sent that vertuous and worthy prelate Wilbrode to Rome, where Sergius way yet Pope, desiringe that he might be made Archebishop of that parte of Friesland: which was fulfilled, accordinge to his request the yeare after the incarnation of Christ. 696. Vpon Saint Cicelies day, and in Saint Cicelies church he was consecrated, and named Clement of the said Pope, and forthwith sent away to his bishoprycke, to wit, foureene dayes after his cominge to Rome. At his returne Pipine assigned him a Cathedrall

438 THE HISTORY OF THE

Churche in his chiefe and principall cytie, called by an olde auncient name of those countries, Wil- taburge, as you would say a toun in habited of the Wiltes. In the French tounge it is called Vl- traist. Where when this holy & reuerend father had builded a church, and preaching the faith of Christ far and wyde, had reuoked many from blindnes and errour, he erected also many churches and monasteries through out all those coun- tries, and within shorte tyme after, made many bishops, chosen eyther out of those that came pre- sently with him, or of other which came thither afterwarde to preach, of which company ma- ny are now departed to God. But Wilbrorde cal- led otherwise Clement, lyueth yet a reuerent fa- ther euen for his age: for he hath liued in his bishoppricke thirty six yeres, and after many ago- nies and troubles of his heauenly warfare, labou- reth and panteth yet after the rewarde of euerla- stinge blysse in heauen.

*wilbrord
an english
man, the
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bischopp of
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Frisseland.*

*How one in Northumberland rising from deathe, tolde
many things that he had sene, som terrible to heare,
and some worthy to be desired of all men.*

THE XIII. CHAPTER.

THe very same time was wrought in Britanny a miracle worthy of perpetual remembrâce, & nor vnlike to the olde ancient miracles of times past, for to stirre vp and reuiue men liuing here on earth, from the death of their soules. A certaine man starke dead for a tyme, rose from death to lyfe, and tolde many notable things that he had seene, of which I thought it good to touche cer-
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tayne briefly in this historie : There was in the coast of Northumberlande (in a place called In-cunning) an honest householder of the countrie, which with all his family lyued a godly and ver-tuous life : He fell sicke , and by vehemency of his dysease growing more and more vppon him, was brought to extremicie, and in the beginning of the night dyed.

But in the dauning of the day, reuiuing againe, and sittinge vp sodainly , made all that remained about the corse runne away, as men wonderful-ly amased with feare. Only his wife which lo-ued him tenderly (although she trembled and quaked) yet tarried still. And he comforting her layed woman, be not afraide, for I am now risen in very deede from death which hadd me as it were in prison, and am permitted to lyue in earth amongst men againe, but not after the same ma-ner and trade as I did before. From hence forth my conuersation must be far vnlike to my former life. And ryling vp by , he went to the parishe church , and continuinge there in prayer vntill it was sayre day light , forthwith diuided all his goods into three partes : one parte he gaue to his wife, an other to his children , the third he reserued to him selfe, and made disstrubution of it straitwayes amongst the poore.

Not longe after, dispatched of al worldly cares, he went to the Monasterie of Mailros , which is almost closed in with a creeke of the riuer Tuyde, where beinge shoren in , he went into a secret cell which the abbot had provided for him, and continued there vntil his dyinge day, in such contrition of harte and mortefing of the body ,

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440 THE HISTORY OF THE

that if his touge had not reported, yet his life had testified, that he had sene many thinges both terrible and also comfortable, which no other man had seene. Of the vision which in his departure he sawe, he tolde after this sorte; He that conducted and guided me in this vision, had a goodly bright shyning countenance, and was clothed all in white: and as it seemed to me, we went altogether in silence towards the rising of the sonne: and as we walked farder, we came to a greete brode vally, so brode, so longe, and so deepe, that no man could measure it. That which lay on the lefte hande as we went, seemed to haue one side very terrible with flaming fier, the other intolerable with hayle, and snowe, beating and percing into euery corner. Both places were full of mens soules, which appeared to me to be cast interchaungeably, now hither, now thither, as it were with a violent tempest: for when they could no longer suffre the intolerable heate, and flames of fier, they leaped into the midst of that hatefull & deadly colde. And when they pitifully in that cold could finde no rest, they were againe reuerfed into those vnquencheable flames of fier.

As an infinite number of miserable and wretched ioules were tormented without ceasinge or intermission (as I might then see) with this alteration and interchaunge of paines, I beganne to thynck with my selfe, this peradventure may be hell, of whose intolerable torments I haue heard men ofentimes talke. But to this cogitation and thought of myne, my guide answered sayeng. Nay, thinke not so, for this is not hel as thou doest suppose. But when he brought me farder, beinge altogether amased with that terrible sight, I sawe
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the places rounde about vs sodainly to leese their light, and euery corner full of darknes. As we entred into them, within a litle space they were so thicke that I could see nothing, but the bright shewe and cote of him which did conduct me. When we wēt forward al alone in this darknesse, beholde sodainly there appeared before vs, many rounde flames of fier ascending as it were out of a greate pitt, and falling downe againe into the same. When I was brought thither, my conductour and guide vanished away, and left me alone in the midst of that darknesse, & horrible sight. But as those flakes of fier flew vp into the element still without intermission, and fell downe into the deepe dongeon againe, I sawe the toppe of euery flake that ascended, full of mens soules, which in maner of litle sparckles of fier, flying vp with the smoke, were somtimes on hye, & when the heate and vapors of the fier were gone, fell downe againe into the pitte. Moreover a foule & noysom sauour, breaking out with the same vapours, which infected all the darke places rounde about.

And as I tarried there somewhat longe in great horreur and feare not knowinge what should become of me, in the ende, I heard sodainly behind my backe, most lamentable and pitifull crying, & withall alowde skornefull laughing, as it had bene of some rude and barbarous people, insulting ouer their enemies, brought in thrauldome and captiuitie. As sone as the noyse waxing somewhat clearer, came fully to my eares, I descried a multitude of wicked spirites, which did hale, teare, and plucke, the miserable and wretched soules of men, into the midst of darknes, weeping,

442 THE HISTORIE OF THE

pinge, waylinge and lamentinge their state : the wicked spirites in the meane while skornefully laughinge and triumphinge at their myserie : amongest whom, as well as I could discerne, there was a moncke, a lay man, and a woman. The wicked spirites drawinge and haling them, went downe into that deepe fyery flaminge dongeon. And it came to passe, that when they were gone a greate way off, I could neither discerne the lamentable crye of those foules, neither the skornefull laughter of the deuils, but had alwayes in my eare a cōfuse noyse. In the meane season came vp from the fiery flaming dongeon, certaine euill fauoured blacke spirits, & compassed me rounde about, and with their fiery eyes, and foule stinkinge sauours which they breathed out, had almost strangled me : Besides they threatned to take me with the fiery forkes in their handes; yet they could in no wise touche me, although they aduentred to afraye me.

When I was compassed in on euery side with such foule phinnes and ougly darknesse, I cast my eyes now this way, now that way, if hapely there might come any assistaunce or help to saue me : and beholde there appeared behinde me (euen the very same way I came) the glim-sing of a starre, shining in the midst of that darknesse, which waxing brighter and brighter and coming apace to me, disperfed those wicked spirites away, which with their fyery pronges were ready to rent me in all peeces : He that came and put them to flight, was the guide which conducted me before: Who turning streytwayes vpon the right hande, lead me as it were somewhat northward, where the sonne riseth in the winter,

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CHVRCH OF ENGLAND. 443 Lib. 5.

ter, and in a trice, brought me out of darknesse into the fayre brode light. And as he lead me in the fayre shininge light, I sawe before vs a greate wall, which was so longe and so hye, that on neither side I could see any ende. I beganne to maruell and muse with my selfe, why we should go to the wall, specially when I saw no gate, nor loopehole, nor any other entraunce vp vnto it: but when we were come thither, I can not tel by what meanes, we mounted quickly to the toppe, and beholde there was a fayre brode felde, both comfortable and pleasaunt, so full of sweete fragrant saouours, and of fresh flourishing floures, that incontinent the sweete smell, droue quite and cleane away, all the stinking and lothsome sent of that darke frye fornace, which had almost stifled me. So goodly and clere a light shined there in euery place, that it seemed more fayrer, than the brightnesse of the day and beames of the some, when it is at the highest.

There were in that field innumerable companies of white couloured men, many seates, and infinite multitudes of soules reioysing & triumphing. As he lead me through the middest of those blessed soules, I beganne to thinke with my selfe, perchaunce this may be heauen, of the which I haue hearde men oftentimes preach. To this my imagination and thought, he answered saying, this is not the kingdome of heauen as thou doest imagine. As we went forward and passed the resting places of those blessed & happie soules, I sawe a more brighter shining light before vs, than the other was, & heard a swete melodious noyse of Musicians, besides that such a swete perfume & fragrant saour brak out in euery place that

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444 THE HISTORIE OF THE

the other which I smelt before, and thought excessively passing, was in comparifon vnpleafaunte and nothing worthe: in like manner as the other bright shinninge light of the pleafaunt greene fieldes, in comparifon of this seemed fomewhat darke and obfcure. Into the which paradife of pleafure, as I hoped well we fhould goe, fodainly my conductour and guide ftoode ftill, and turning backe, brought me agayne the fame waye, by which we came.

In our returne, when we came to the manfions and refting places of thofe bleffed foules, he asked me, this queftion. Do you knowe what all this is that you haue feene? I answered no: Then he fayed vnto me. The vally which you faw horrible with hotte flaming fyer, and fharp byting colde, is the place, where their foules remaine to be examined and tried, which deffering the confeffion of their finnes, and amendment of life, had recourfe to penance in the instant and point of death, and fo departed out of this worlde. Yet bicaufe they made humble confeffion of their finnes, and repented euen at the houre of their death, they fhall come to the kingdome of heauen at the day of iudgement, and fome before. For the good prayers, charitable almes, and deuoute faftinge of thofe that yet lyue: and efpecially the holy facrifice of the maffe, helpeth to deliuer many out of thofe tormentes, before that terrible day. Moreouer the fiery flaminge pitt, and ftinkinge dounge, which thou didft fee, is hell mouth, into the which whofoeuer falleth, he fhall neuer be deliuered thence. The goodly greene field full of odoriferous flowers, where thou faweft them alioyful, iocund, & merry, is the very fame place

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place where their soules ar receiued, which departe out of this lyfe in the state of grace, but yet not of such perfection, that they deserue to be brought streytwayes into the kingdome of heauen: but for all that at the day of iudgement, shal haue the sight and fruition of Christes deity and immortall ioye, with his chosen and elected. Only they which are perfecte in all their wordes, thoughts, and deedes, ar caried straith to heauen, after they haue passed their transitorie life. The place where thou heardest the sweete melodious singing, with the goodly flagrant saouours and bright shyninge light, is next adioyninge vnto this.

Concerninge thy owne state, because thou shalt haue thy naturall body, and liue amongst men in the worlde once againe, if thou wilt diligently examine thy doinges vpon earth, and direct thy maner of liuinge in vprightnesse and simplicitie, and refraine thy tounge from vaine & ydel talke, certainly assure thy selfe to haue a resting place amongst these blessed soules which thou seest here: for when I went awaye for a tyme and left thee alone, it was for no other cause but to learne and enquire, what should be come of thee. When he had talked with me in this sorte, I vtterly detested this present life, and was sorie to returne to my naturall body againe, I was so rauished with the swete fragrant saouours, and beautifull sights of that place which I did see, and especiall their society which for the time made their abod there. Notwithstanding I durst not be so bold, as to demaunde or aske any question of my conductour or guide, but in the midst of these meditations, I perceaued (by what meanes I can not tell) that I

446 THE HISTORIE OF THE

was in the world again, & liued as other men did, These sightes & many other things els, this vertuous and holy man wolde not report to slouthfull fluggards and idell folkes, men that had no regard of their owne life, but to such only, as eyther dismayed with feare of torments, or rauished with hope of eternall ioye, wolde gladly receiue and sucke out of his wordes, some heauenly comforte and encrease of piety.

Wel, to be shorte, in the same rewe where his celle stooode, dwelt a monke called Hengils, promoted to the holy ordre of priesthod, which he honoured much with his vertuous workes. This man remaineth yet a lyue, and like a solitary heremiten in Ireland, fedeth his old impotent body with browne bread and cold running water. This monke oftentimes resorting to the sayed holy man, vnderstode by certaine questions which he propounded, what sightes he saw, after his body & soule were departed, and by his relation, all which I haue bresfly declared, came to our knowledge. Moreouer he cōmunicated his visions with king Alfride, a man excellently learned in al good literature, who hearde him with such comfort and attention, that at his desyre, he was placed at the lenght in the same monastery, and shoren in religion. In the which monastery at that time, E-dilwald priest of most godly and modest life was Abbot, but now is made bishop of Lindisfarne, which church he gouerneth in right good ordre, both with holsome doctrine, and good example of life, semely for his vocation.

This holy man toke after in the same monastery a more secret cell vnto him, where with more liberty he might serue his maker, in cōtinual praiere without

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without intermission. And because the place was situated vpon a riuers side, he was wont to dippe and plunge him selfe in the flowing water oftentimes, for the great desir he had to chastise his body, and to continue there singing of psalmes and other deuout prayers, as long as he could abyde for cold, the water now and then comming vp to his hippes, and now and then euen to his chinne. And when he came out of the water, he neuer chaunged his clothes being wet and cold, but taried vntill they were warmed and dried by the naturall heate of his body. In the winter season, when peeces of yce halfe broken dropt down on euery syde of him, which of purpose he had broken to plounge into the riuer, and diuerse men seeing him, said, it is a maruelous matter and straunge case brother Drithelm, (for so he was called) that you can possibly suffer such bitter & sharpe colde, he answered simplye (for he was but a simple and sober spryted man) I haue sene places colder then this is. And when they said vnto him, we maruell that you wil liue so continent & austere a life, he answered I haue sene more austeritie and hardnesse then this is. So vntil the day of his calling hence out of this wretched world, for the earnest desire he had of heauenly felicitie, he punished his old impotent body with dayly fasting, and was by good frutefull instruction and godly conuersion, a greate comfort vnto many.

How an other contrary wise dyinge, founde all the sinnes that euer he had donne, written in a booke, brought vnto him by the deuill.

THE XIV. CHAPTER.

BVt contrarie wise, there was a man in the country & prouince of the Marshes, whose visions,

tions, talke and manner of life did profit many, but not himfelfe. In the time of Conrede, who raignd after king Edilrede, there was a certaine lay man taken vp for a fouldiar, and put in office in the campe, who for his diligence and actiuitie in feates of armes, was in greate fauour with the kinge: but for the negligence and improvident care concerning the state of his owne foule, in difpleafure with the prince. Wherefore the king charged him eftelooones to make humble confeffion of his finnes, & amend his former lyfe, and vtterly to forfake all his deteftable actes and hainous offences, left by deathes fodaine preuention, he lofte time of repetaunce and amendment of his life: but he, notwithstanding this gentill admonition, and frindly exhortation of his loueraine, contemned and fet naught by thofe comfortable wordes of faluation, and promifed that he wolde do penance afterwarde. In the meane feafon being vifited with fickneffe, he toke his bedd and beganne to be more and more vexed with the vehement panges of his difeafe. The kinge came to his chamber (for he loued him tenderly) and exhorted and counfeled him, that at the leaft now he wolde falle to penance for his naughty life, and finfull actes, before he died. Nay quoth he, I will not be confefled now, but when I am well recouered and able to go abrode againe, than I will, left if I fhould now doe it, my felowes would fay that I dyd that thinge now for feare of death, which in my prosperity and health I wold neuer doe. Wherein he fpake to his owne thinkinge very stoutly and like a man, but certes, as it appeared after, he was myfely deceaued with the crafty illufions of the deuill.

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When the kinge came next to visite him, and to geue him good counsell because his disease grewe more vehemently vpon him euery daie, he cried out incontinent with a pitifull and lamentable voice saying. Alas what meane you my liege, why come you hither? You are nether able to profit, nor pleasure me, nor yet to do me any good. The kinge answered streitways, Ah, say not so: see yee play the wise mans parte: Nay saith he, I am not madde, but I haue here vndoubtedly before my eyes a wicked conscience, all wounded and mangled. And what is this said the kinge? Yf it please your highnesse, quoth he: a litle before your grace came, two beutifull and handsome younge men came into the howse, & sate downe by me, one at my head, the other at my feete: & one of the toke a goodly faire booke out of his bosome; but litle in quantitie, & gaue it me to reade. In the which when I looked a litle while, I founde all the good dedes that euer I had done faire written: and God knoweth they were fewe in number and litle in effecte: when I had done, they toke the booke of me againe, and said nothing.

Then sodainly came there about me, an whole legion of wicked sprites, and beleeged the howse rounde aboute in the other side, and sittinge downe replenished euery corner within. Then he which for his foule euill fauoured blacke face, and highest seate appeared to be greatest amongst them, taking out a booke, terrible to all mens sight, vnmeasurable for greatnesse, and for weight importable, commaunded one of his blacke garde, to bringe it to me to reade. When I had read a litle, I founde all the enormous detestable sinnes that euer I had committed, not only in worde

and deede, but also in light thoughtes, written there in greate blacke letters: and he said to the two faire younge men that sate by me, why sitte you here knowing most certainly that this fellow is ours? They made answer. Trewe it is. Take him and leade him away to the botomelesse pit of damnation: and with that they vanisht away. Incontinent two wicked sprites hauing fier pronges in their handes, rose vp and stroke me, one in the hed, and the other in the sole of my feete, the which now with greate torment and anguish creepe vp into the bowells, and other internall partes of my bodie, and when they meete together I shall die, and be drawen hence by the diuels (watchinge and whyuering about me) into hel without redemption.

Thus spoke that miserable man lying in extreme desperation, and so died out of hande, and now lyunge in thrauldome with the deuill in euerlasting paine, doth that penaunce (but all in vaine) which in his life time he might haue done, if it had bene but one howre, with an assured hope of Gods mercy, and pardon for all his sinnes. Of this miserable and wretched man, it is euident that (as S. Gregorie writeth of certaine) he had not those visions for his owne sake (whome they auailed nothing at all) but for other men, who knowing his lamentable end, might be asfear'd to differ and prolonge the time of repentaunce, while they haue opportunitie and leasure, lest by sodaine preuention of death, they die impenitent. That he sawe diuerse bookes brought before him by diuerse and sondry sprites, some good, some bad, it was done by the diuine prouidence and permission of God, to put vs in remembraunce that

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CHVRCH OF ENGLAND. 451 Lib. 5.

that our doinges and thoughts flee not away with the winde, but are referued particularly to the straite examination of the dreadfull iudge. And at the ende shall be shewed to vs, ether by the good angells, which frindfully wishe our saluation, or by the wicked sprites, which spitefully woorke our damnation.

Concerning that first of all the good Angells brought forth the afaire white booke, and the deuils afterwarde their fowle euill fauoured black ligger: the angels a litle one, they an vmeasurable greare one: it is to be noted, that in his childehode he did some good dedes, yet notwithstandinge he disgraced all that euer was done before with his lewde and loose demeanour in his youth. But if he wolde haue amended in his youth, the wanton toyes and foolishe panges of childehode, and with well doinge haue ransommed them out of the sight of God, he might haue bene brought to their societie, of whome the Psalme of Dauid saith, *Beati quorum remissa sunt &c.* Blessed are they whose whole iniquities are forgeuen, and whose sinnes are couered. This history I thought good to set forth plainly and simplie, as it was declared vnto me of that worthy prelate Pechthelme, to the comforte of all suche, as shall reade it or heare it.

How another in like manner, sawe a place of paine appointed for him in hell.

THE XV. CHAPTER.

FVrthermore I my selfe knew a religious man (whom would God I had neuer knowe) placed in a good and famous monasterie, notwithstanding

he himselfe was infamous for his lewde behaviour and loose life. I could tell his name also, if it were worth the telling. This man was earnestly rebuked of his bretherne and other head officers of the monastery, for his enormities, and exhorted to a better trade of life, but all in vaine. Notwithstanding, albeit he would not geue eare nor humbly obey their charitable exhortations, yet they did tolerate him very longe for his externall seruice, which was very necessarie for them, for he was a singular good carpenter. This man was much geuen to dronknesse & other wanton pleasures of dissolutnesse, and accustomed rather to sit in his shop both day and night, than to come to the Church to singe or pray, or heare the trew worde of life with his bretherne, by which occasion it happened to him, as men are commonlie wounte to saye: He that will not come of his owne accorde within the Church dore, shall runne against his will to hell gates. For he being now stricken with a very fainte defease, and brought to extremitie, called all the couent about him, and with much lamentation and deepe sighes, like a man already damned, beganne to declare vnto them, that he sawe hell gates open, and the deuill drowned in a deape doungeon thereof, and Caiphas and all the whole rablement that put Christ to death, cast in flaminge fier, hard by him: and next to them (oh, miserable and wretched man that I am, said he) I see a place of eternall perdition prepared for me. His bretherne hearing these wofull wordes, exhorted him earnestly to repent and be sorie for his sinnes, while he was yet aliue.

Then he (brought to extreme desperation) answered,

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CHVRCH OF ENGLAND. 453 Lib. 5.

swered, No No. There is no time for me to amend my former life, especially seeing I perceiue my iudgement is past and fully complete already. With those wordes he died without receauing the sacrament. His bodie was interred in the formost parte of all the Abbaie, not one of all the whole couent durst say masse for his soule, nor singe psalmes, nor once say one Pater noster for him. Oh howe farre asunder hath God separated light and darknesse? The first blessed Martyr S. Steuen, ready to suffer death for testimonie of the truth, sawe heauen gates open, and Iesus standing on the right hande of God. He to the ende he might more ioyfully die, fixed the eyes of his mind there, before his death, where he should be after: but this forsaid fellow, blacke in soule, blacke in body, and blacke in all outwarde doinges, sawe hell open, at the houre of his death, and perpetuall damnation prepared for the deuill and all that follow him. Againe to the entent that though his death were miserable in desperation, yet by his owne damnation he might geue other example to repent and worke their owne saluation in time, he sawe his owne place & doungeon prepared amongst such caytyffs, as Caiphaz and his complices were. This chaunced of late in the countrie of the Berni-*In North-*
ciens, and was by common talke blasted all the *umberland*
countrie ouer: so that it stirred vp many to make quicke confession of their sinfull actes, and not to take dayes with God. Which God graunt it may worke also in such as shall reade this present historie.

Author. 5.

How many churches of Scotland by the instant preaching of Adamannus, kept the feast of easter after the Catholique maner: and how he wrote a booke of holy places.

THE XVI. CHAPTER.

AT that time a greate multitude of Scottes in Ireland, and many Britons in Britanny, receaued by the singular gifte of God, the true manner of celebrating the feast of Easter, taught by the Catholique Church. For when as Adamannus a vertuous priest and Abbot of all the mounkes and religious men, that were in the Isle Hu, being sent Embassadour by the prince of his owne countrie to Alfride kinge of the Englishmen, and tarying a certain time in the countrie, sawe the Canonick rites and ceremonies of the Church, and besides was sharply admonished by the lerned, that he should not presume to liue contrary to the vniuersall Church, neither in keeping the feast of Easter, nor in any other decrees, whatsoeuer they were, with his countrie men fewe in number, and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon, that whatsoeuer he had heard or sene in the english Church, he most gladly preferred it before the custome & manner of his owne. For he was vertuous, wise, and very expert in the knowledge of holy scripture. After his returne therefore into the countrie, he endeououred diligently to reduce all the Isle Hu to the brode beaten pathe of truth, which he knew very well, and had embraced withall his harte: but he was not able

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CHVRCH OF ENGLAND. 455 Lib. 5.

able to bringe it to passe. Whereuppon he sailed into Ireland, and preaching there and shewing them with gentill exhortations the true and lauffull obseruation of Easter, he wanne many that were not in the dominion of the saied Iland of Hu, from errorrs to vnirie, receiued vniuersally of the Catholicke Church, and taught them to obserue the true time of Easter.

This Adamannus, when the feast of Easter was now kept by his meanes in Ireland, after the institution of Christes Catholique church, he returninge to his Islande againe, and preaching to his bretherne in the monasteries this generall obseruation, and kepinge of Easter as he had donne before, and yet being not able to compasse his purpose, it fortun'd he fell sicke, and departed out of this worlde, before the yeare was compleate and fully ended. And that by the greate prouidence of almighty God so disposing it very sweetely: to the ende such a vertuous man desirous of vnity and peace, should be taken hence to eternall life before easter came againe, for obseruation of which feast, he should haue bene forced to much variaunce and discorde, by such as would not embrace the truth,

This vertuous man wrote a booke of holy places very profitable for the readers, which he lerned at the lectures and expositions of Archwulf a bishop in Fraunce: who to see holy places and monuments, went to Hierusalem, and when he had wandred ouer all the lande of promise, and had gone to Damascum, Constantinople, Alexandria, and other many Isles of the sea, was driuen in his returne by tempest to the weast

456 THE HISTORY OF THE
 coastes of Britanny. Who within fewe daies af-
 ter resorting to that worthy seruauant of our Sa-
 uour Christes Adamannus aboue mentioned, he
 was receaued with all kinde of humanitie and
 frendelie intertainement, specially when he was
 knowne to be lerned in scripture, and skilfull in
 description of holy places. For Adamannus so
 esteemed him, that he put in writing whatsoeuer
 notable thing worthy of remembraunce the bis-
 hop testified that he had sene in those holy places:
 and made a booke (as I said) thereof profitable to
 many: but most of all to those, which lie farre from
 the place where the Apostles and Patriarches li-
 ued, and knowe nothing of them, but what they
 may picke out with longe study & often reading.
 This booke Adamannus dedicated to Alfride, & by
 his liberality & charges, it was geuen to other in-
 ferieur persons to be read, the author himselve
 being rewarded with many goodly giftes, and
 sent to his country againe. Out of whole writings
 to gather some certaine thinges, and place them in
 this our history, I haue thought it good and pro-
 fitable to the readers herof.

*What thinges he mentioned in the same booke, tou-
 ching the place of the natiuitie, passion and resurre-
 ction of Christ.*

THE XVII. CHAPTER.

OF the place of Christes natiuity, he repor-
 teth in this sorte: Bethleem a City of David,
 situated in a narrow and streit mounte, compassed
 with vallies on euery side, is a mile in leaght, from
 the West to the East, very base and plaine with-

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CHVRCH OF ENGLAND. 457 Lib. 5.

out any toures or turrets. The walles are builded flat without any battlements. In the east corner therof, is as it were a denne not laboured of man, but framed of nature. The vtter most parte of it, is saied to be the place of Christes natiuity, the innermost the maunger, where he lay. This denne couered somewhat farre inwarde with goodlie precious marble, hath ouer the place where our Lorde was borne, a great Church of the blessed virgin Mary builded vpon it.

Of the place of his passion and resurrection he wrote after this sorte. As ye enter into the Citie of Ierusalem on the North side, to come to the holy places, ye must by ordre of streetes first go to the Church of Constantine, which is called Martyrium, that is to say, the Martyrdome, or place where the witnesse of our redemption was founde. This Church the Emperour Constantine builded very gorgeously, because our Sauour Christes Crosse was founde in that place by his mother Helena: Going from thence on the west side you shall see * a Church builded in Golgotha, where that rocke is to be sene, which bore Christes crosse and his blessed body fast nailed to the same, and beareth now also a mighty crosse of siluer with a greate brassen whele hanging ouer it full of lamps and torches. Within the compasse & place where Christes Crosse stode, was a vaute cut of the rocke: In the which vpon an altier there made, masse is wonte to be saide for honorable men that die, the dead corps standing without, in the strete.

At the west side of the same Church, was also a rounde Chappel of Christes resurrection, enuironed with three walles, & borne vp with twelue pillars, hauing betwixte euery wall, a faire brode

The place of Christes natiuite.

** Of this Church erected by Helena mother of Constantine, Paulinus Nolenus maketh mention: Epist. 11. ad Severum*

waile:

458 THE HISTORIE OF THE

waye: which hath within his compasse and circuite three aulters, in three places of the midle wall, south, northe, and weast. This chappell hath eight doores, and places of entraunce, directly ouer the three walles: of which four stande northe and four weast. In the midle of this chappell, was laied the rounde tumbe of our Sauour Christ cut out of the rocke, to the toppe of which a man standing within, may reach with his hande. It openeth on the east side, and hath that greate stone that was laied vpon, which vntill this day sheweth the print, & signe of the Irō tooles wherewith it was hewed and cut. Within, euen to the very toppe all is couered with marble. The toppe it selfe all gilted with golde, beareth a greate golden crosse vpon it. In the northe parte of that monument, Christes sepulchre was cut out of the same rocke and made seuen foote longe, & three handfuls higher then the pauiment. The coming in, is on the south side: where continually day and night twelue lampes burne, foure within the sepulchre, and eight aboue in the right side. The stone which was put vpon the brimme of the sepulchre, is nowe clouen. The lesse parte notwithstanding standeth at the doore of the same sepulchre as an aaltar fouresquare. The greater parte standeth for another aulter in the same Church in the manner of a quadrangle, couered with faire white clothe. The colour of the said sepulchre semeth to be white and read decently mixted together,

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CHVRCH OF ENGLAND. 459 Lib. 5.

*What he wrote of the place of Christes Ascension, and
the Patriarches sepulchres.*

THE XVIII. CHAPTER.

THE Author aboue mentioned writeth also
in this wise, touching the place of Christes
Ascension. The mounte Oliuete is as high as the
mounte Sion, but not so brode, nor so longe.
There groweth no trees, but vines and oliues :
wheate and barlie, it bringith forth good stoore.
The vaine and soile of that ground is not shryue-
led nor fleaten, but greene and full of grasse. In
the very toppe where Christ ascended to heauen,
standeth a greate rounde Church, with three por-
ches rounde in a circuite vawted and couered all
ouer. The inner chapell hauing an aultar toward
the east, with a goodly frount in the top, could
not be vaulted nor couered ouer, because the very
place of Christes Ascension might be kept open.
In the midle of which Church the last * printe of
Christes feete left vpon earth, are to be seene,
where he ascended into heauen openinge aboue
and ready to embrace him. And although the earth
be fet away daily of the Christians, yet it remai-
neth still and kepeth the very figure and printe,
made with the steppes of his holy feete when he
ascended. Rounde aboute the print of those blef-
sed feete, lieth a brasen wheele, as high as a mans
neck, hauing an entraunce & way in vpon the east
side, & a greate lape hanginge aboue it in a pullie,
which burneth day & night. In the west side of the
same Church be eight windowes, & so may lap-
es hanging

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460 THE HISTORIE OF THE
hanging in cordes directly ouer them. They shine
thorough the glasse to Ierusalem, and their light
is said to stirre the hartes of all that behold and
see it, with a certaine feruent zeale and compun-
ction: At the day of Christes Ascension euery
yere, when Masse is done, there cometh downe
from heauen a greate gale of winde & maketh all
that are in the Church prostrate themselues flat
vpon the ground.

Of the situation also of Hebron and monu-
mentes of old auncient fathers there, he writeth
in this sorte. Hebron somtimes the chiefeſt Citie
in all Kinge Dauids realme, shewing now only by
her ruines how princely and puissaunt she was in
times paste, hath towarde the east within a fur-
longe the double denne, where the Patriarches se-
pulchres are enuironed with a fowre square walle:
their hedds turned toward the northe: euery tum-
be hath his stone: all the three stones of the pa-
triarches being all white, squared as other stones
are vsed in building of great Churches. Adam
lieth aboute the north side, and vttermoſt parte of
the walle not farre from them, in an obscure tum-
be nor curiously wrought, nor workmanly set.
There are besides base memorialls of three sim-
ple weemen. The hill Mambre also is a mile from
these monumentes, full of grasse and pleasaunt
flowres towarde the north, and in the top it hath
a goodly champion and plaine field. In the north
parte wherof Abrahams Oke (which is nowe
but a stumpe as high as two men can reache) is
compassed rounde about with a Church. I haue
thought good for the profit of the readers, to in-
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CHVRCH OF ENGLAND. 461 Lib. 5.

tin after the trewe meaning of his woordes, but more brieftlie, and in fewer woordes. If any man be desirous to knowe more of this matter, either let him reade the same booke, or that litle * abridgment which I drew out of him but of late.

* This abridgement is extant in the 3. tomes of S. Bedes works.

Howe the South Saxons receaued Eadbert and Collan for their bishops, the Weast Saxons Daniel and Aldethelme for theirs: and of certaine writings set forth by the same Aldethelme.

THE XIX. CHAPTER.

THe yere of the Incarnation of Christe 705. *An 705.* Alfride kinge of Northumberlande died, the 20. yere of his raigne not yet fully expired. After him succeded Osfrede his sonne, a child but eight yeres olde, and raigned 11. yeares. In the beginning of his raigne, Hedde bishop of the weast Saxons, departed from this mortall life to immortal ioye: For vndoubtedly he was a iuste man, one that liued vpryghtlie in all pointes like a good bishoppe, and preached sincerely like a trewe pastour, and that more for the loue of vertue naturally grafted in him, then of any instructours by by often readinge taught him. Furthermore, the reuerend father and worthy prelate Pechtelme (of whom we must speake hereafter in place where he shalbe mentioned) who being but yet a deacon and younge monke, liued familiarly a long time with his successour Aldethelme, was wounte to tell vs, that in the place where the said Hedde died, for reward of his holy life, many great miracles and cures were done: and that men of the same prouince vsed commonly to carry away

462 THE HISTORIE OF THE

away dust from thence and mingle it with water, for such to drinke as were defeated and sicke : that also the drinking and sprinckling of the same, did cure many sicke men and beastes also. By which occasion for often carying away of the sacred dust, a great deepe pit was there made.

After his death, that bishoppricke was diuided into two dioceses. The one was geuen to Daniel, which he keepeth at this present : the other to Alderhelme, where he ruled the people very painefully four yeares. They were both lerned men, skilfull in holy scripture, and all ecclesiasticall doctrine. Alderhelme, when he was priest, and yet but Abbot of the monastery of * Mailsbury wrote (by the commaundement of the whole Synode of his country) a booke against the error of the Britons, for not keping the fest of Easter in his dewe time, and doing many thinges besides, contrary to the trewe obseruation and vnitie of the Church. By reading of the same booke, he reduced many Britons, subiect at that time to the Westsaxons, to the Catholike solemnization of the feast of Easter. He wrote also a notable booke of virginittie, both in longe verse and prose, with double paines, following the example of Sedulius. He set forth also many other, workes for he was notably well lerned, very fine and eloquent in his talke, and for knowledge as well in liberall sciences, as in diuinitie, to be had in admiration.

After his death, Forthere was made bishop in his place, aman also much conuersant in holy scripture. These two hauing the gouernaunce and whole rule of that diocese, it was determined by a decree in the Synode, that the prouince of the South Saxons (which to that present day appertained

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CHVRCH OF ENGLAND. 463 Lib. 5.
tained to the diocesse of Winchester, where Dani-
el was bishoppe) should haue a see and bishop
of their owne leuerally. Whereuppon Eadberte,
Abbot in the monasterie of that blessed bishoppe
Wilfride, was made and consecrated first bishop
of that diocese. After his death, Ceolla toke the
bishoppricke vppon him : Who not past three or
four yeares departing this life, the see to this day
is vacant.

*How Coenrede kinge of the Marsshes, and Offa king
of the East Saxons, ended their liues in the habit of
religion, and of the life and death of bishop Wil-
fride.*

THE XX. CHAPTER.

THE fourth yeare of Ofredes raigne, king
Coenrede which kept the soueraintie in the
coutrie of the Marsshes honourably for a time, did
more honourably forsake it, and all his dominions.
For vnder Constantine the Pope he went to
Rome, and receiuing there the tonsure and habit
of a religious man, at the Apostles tombes, con-
tinued in praying, fasting, and dealing of almes
vntill his dying daie. Vnto this noble prince
Coenrede, succeded kinge Edilredes son, which
Edildred had the gouernement of the same re-
alm before him. There went with him also to
Rome Sigheres sonne, king of the east Saxons cal-
led Offa (whom we mentioned before) a prince-
ly, and beautifull gentleman, and then in his first
flowres and much desired of his subiectes to re-
maine and rule among them. But he moued with
like deuotion and zeale as the other prince was,
forsoke his ladie, his landes, his kinsfolke, and
countrie

countrie for Christes sake, and the gospell: that in this world he might receiue an hundred folde, and in the world to come life euerlasting with Christ. When he came to the holy places at Rome, he also was shoren into religion, in the which he passed the rest of his life, and came to the vision of the blessed Apostles in heauen, as he had longe desired before. The very selfe same yere that these two princes went out of Britannie, a worthy prelate and notable bishop, called Wilfride, died the fortie yere after he had ben made bishoppe, in the territory, called Wundale. And his body well chested, was caried to the monastery of Rhippon, where he had before liued, and with all honour, and solemnitie worthy for so noble a bishop, was buried in Sainte Peters Church at Rhyppon: Of whose life and behauiour let vs briefly make mention what things were done, returning as it were backe againe to that which we haue spoken before.

Lib 3. cap.
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The life of
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Holy 118d.

This Wilfride being but a childe, was of such towardnesse and good nature, indued with so many goodly qualities, of such modest and honest behauiour in all pointes, that all the elders and auncients did with a speciall good loue reuerence him. After he was fourteene yere olde, he more esteemed a monasticall, and solitarie life, than all secular and worldly wealth: which thing when he had communicated with his father (for his mother was departed to the mercy of God) he gladly condescended to his holy requestes and godly desires, and exhorted him to persiste in that godly purpose, which he had entended. Hereupon he came to the lise Lindesfarne, and there attending vpon the monks, he diligently lerned, and

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CHVRCH OF ENGLAND. 465 Lib. 5.

and gladly practised, all pointes of chastity and godliness, required in a solitarie & religious man. And because he had a goodly pregnant witt, he learned speedely psalmes and certain other booke of prayers, beinge not yet shorne in professed, but well garnished with those vertues, which far surmounted the outward profession, to witt, of humility and obedience: for the which he was well beloued and esteemed both of the elders, & also of his equals.

When he had serued God certaine yeares in that monasterie he perceaued by a litle beinge grown in iudgment (as a wise younge man that could quickly foresee) the waye of trewe religion and vertue taught by the Scotts, not to be altogether perfect. Whereupon he fully determined to make a voyage to Rome, only to see what rites and ceremonies were obserued there, as well of secular priestes, as of religious persons. Which determination of his, after notice giuen to his Brethern by priuy conference, eche man did wel commend it, and perswaded him to go forward in his good purpose. Incontinent coming to Queene Eamfede (who knew him well, and by whose counsell and commendation he was receaued into that monastery) declared to her highnes, that he had an earnest and seruent desire to visit the monuments of the holy Apostles. The Queene much delighted with the young mans good purpose and zeale, sent him to Canterbury to kinge Ercombert her vnckles sonne, requiring that it might please his highnesse to send him honorably to Rome: at what time Honorius one of blessed Pope Gregories schollers, a man profoundly lerned in holy scripture, was Archbishopp there.

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When this younge man lacking nether good courage, nor liuely spirite, had tarried there a space, and employed his diligence to learne and commit to memory, that which he ouerlooked, there repayred thither an other younge gentelman whose name was Biscopus, and his Christen name Benet, one of the nobles of England, desirous to go to Rome of whom I haue made mention before. The kinge committed Wilfride to this younge gentelman and his company, with charge that he should conduct him safe to Rome. When thy came to Lions in Fraunce, Wilfride was stayd there by Dalphin, bishop of that city. The gentleman went on his iourney to Rome. The delight and pleasure, which the bishop had in Wilfrides wife talke, amiable continuaunce, iolly actiuity, and graue inuention, was the occasion why he was stayed there. For that cause also he gaue him, and all his company frendfull intertainement as long as they continued there: and further offred him the gouernement of a greates parte of Fraunce, the mariadge of his brothers daughter (which was yet in the flower of her virginity) brefely to adopte him for his heyre, if he wolde make his abode there. But he rendring loudly and hartly thanks for so great courtesy & gentillesse, that the bishop vouchsafed to shew vnto him being but a straunger, answered, that he was fully determined to vndertake an other conuersation and trade of life: and therefore had forsaken his country, and taken vpon him this iourney to Rome. Which when the bishop heard, he sent him to Rome, with a guide to conducte him in the way, & gaue him mony sufficient to beare his chardges, desiring that at his return, he wolde remember

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CHVRCH OF ENGLAND. 467 Lib. 5.

member to take his house by the way. Wilfride within fewe dayes after coming to Rome, & occupying himselfe in dayly contemplation of heavenly thinges, according to his first determination, fell acquainted with a notable holy and learned man called Boniface, who was Archdeacon, and one of the Apostolike Popes counsellors. By whose instruction he learned orderly the foure bookes of the Gospell, and the trewe count of Easter, and many other godly lessons commodious and profitable to vnderstande the orders & disciplines of the church, which he could not attaine vnto in his owne country. And when he had passed certaine monethes there, in godly exercise and study, he returned agayne to Dalsine in Fraunce, and after he had tarried with him three yeares, he toke the inferiour orders of the bishop, and was so entierly loued of him, that the byshop fully determined to make him his successour. But by cruel death he was preuented and Wilfrid reserued to a bishoprike in his owne natyue country of England. For Brunechild Quene of France sent a power, and commaunded the bishop to be put to death: whom Wilfride his chappellain followed to the place of execution, desiring to die with him albeit the bishop did vtterly forbid him. But whē the executioners knew, he was a stranger & an English man born, they spared him, & would not put him to death, with the bishop. Wherevpon returning to England he was brought to be in frendship & amity with king Aldfrid. Who like a good Prince, had learned to folowe and reuerence the generall ordinaunce and rules of the catholique church. And for that he perceaued this Wilfride to be Catholique, he gaue him

straytwayes a Lordshippe, of ten tenements in Stamford: and within a while after a monasterie with thirtie tenements in Rhippon: which he had geuen but late to build an Abbay for such as folloowed the Scottes: but becaule they being put to liberty and choise chose rather to departe thence, them to receiue the trewe and Catholique celebration of the feast of Easter, and other canonick rites and ceremonies after the custome of the church of Rome, and sea Apostolike, he gaue it to him, whom he sawe better qualified both for learninge and for vertue.

*The coun-
tre about
Salisbury*

The same time, in the very selfe same monastery, he was made priest by Agilbert bishop of Geuissle (of whom we spake before) at the instance of the Kinge, moste earnestly requiringe that so lerned a man should continually follow his Cour, and especially be his teacher & preacher. Whom not longe after when the Scottes secte was disclosed (as is fore said) and vtterly abandoned, he sent to Fraunce by the counsell and aduise of his father Oswin, when he was but thirtie yeres of age to be consecrated and made bishop by Agilbert then bishop of Paris. With whom eleuen other bishops assemblinge them selues to consecrate him, did their dewty in that behalfe very honorably, with all solemnities. But while he was yet beyonde the seas, Ceadda, a godly and vertuous man (as is aboue mentioned) was consecrated byshop of Yorke, at the commandment of Kinge Oswin. Who hauing gouerned the church three yeares departed thence, and toke the care and charge of Lestinge Abbay. After him Wilfrid toke vpon him the bishopricke, of all Northumberland, who after ward in the raigne of Kinge

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Kinge Ecgfride, was depriued of his bishopricke and others consecrated and put in his place, of whom we made mention before. But when he had taken shipp to go to Rome, to plead his cause before the Apostolike pope; he was dryuen by a Sowthwest winde into Frislande, where he was honorably receaued as well of the rude and barbarous people, as of the Kinge Aldgiste. Where he preached also vnto them Christ and his gospel, conuerting many thousandes to the faith, & with baptisme washing away their sinnes. Whereby he layed the foundation of Christes ghospell in those countries, which the Reuerend father and holie byshop Wilbrord perfited and finished afterward. But when he had passed ouer a winter with this people newly conuerted to Christ, he went forward his iourney to Rome.

When his cause was debated to and frō, in the presence of Pope Agatho and many other bishops he was founde in proceffe by all their iudgments to haue bene most vniustly accused, and best worthy of that bishoprick. At what time the same Agatho gathering a Synode at Rome of a 125. bishops against such heretikes as held the opinion, that there was but one will and one operation in our Sauour Christ, commaunded Wilfride also to repaire thither. And when he came he willed him to declare his faith, and the faith of the countrie from whence he came sitting amongst the other bishops: Wherin when he & his country was founde to be Catholique, it pleased them amongst other things, to haue this also put in the Actes of the decrees, the tenour wherof followeth. Wilfride the vertuous bishop of Yorke, and appealing to the sea apostolike for his cause, and

*The heresy
of the monothelites
condemned*

The sea Apostolique.

by that full authoritie absolued, as well from certaine complaints laied to his chardge, as all other vncertaine quarrels, and sitting in iudgement in the followship of a 125. bishops in this present Sinod, hath confessed, for all the north partes of the Isles of Englande and Irelande, which are inhabited with English men, Britons, Scottes, & Pictes, the trewe and Catholike faith, and confirmed the same with his subscription.

*Bishopp
wilsfride
the Apo-
stle of Suf-
sex.*

After his returne to Britanny againe, he converted the South Saxons from idolatry & superstition, to Christes trewe faith and religion. In the Isle of Wight also he appointed certain to preach the word of God: and the seconde yere of kinge Aldfrides raigne, who had the soueraintie next after Ecgfride, he receaued his see and bishopricke againe, at the instant request of the kinge. But fise yeres after he was accused by the same king, and many other bishopps, and depriued againe of his bishopricke. Wherein vpon repairing againe to Rome, and obtaining licence to pleade in his owne defence before his accusers, Pope Iohn and many other bishops sittinge in iudgment, it was by their diffinitive sentence concluded, that in some parte his accusers had falsly forged these malicious surmises against him. The Pope also wrote letters to the kinges of England Edilrede and Alfride, requiringe them to see him restored to his bishopricke againe, because he was vniustly condemned. The reading of the decrees concluded in the foresaid Sinod assembled by Pope Agatho of blessed memory, kept but of late when he him selfe was present in the citie and resident amongst other bishops, did much further his cause. For when the Actes of the Sinode, as occasion was moued, were openly read two or three dayes before

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CHVRCH OF ENGLAND. 471 Lib 5.

the nobilitie and greate assemblie of people, by
the Popes cōmaundement, the protonotarie com-
ing to that place where it was written, Wilfride
the vertuous bishop of Yorke, appealing to the
Sea Apostolique for his cause, and by that ful au-
thoritie absolued as well from certaine thinges
layed to his chardge, as all other vncertaine qua-
rells &c. as we saied before, these wordes being
read, euery man was astonnied, and the protono-
tary ceasing, eche man inquired of other, what
manner of man this bishop Wilfride was. Then
Boniface a counseller to the Pope, and many other
which sawe him there in Pope Agatho his time,
made answer and saied. He is the bishop which
was accused of his owne cuntry men, and came
to Rome to be iudged by the see Apostolike, eue
the very same which of late coming hither for the
false accusatiōs of his aduersaries, was iudged gilt-
lesse and innocent by Pope Agatho, after the cause
& cōtrouersie was well examined of both parties,
& thought to haue bene depriued of his bishoprik
against all lawe: and more than that had such ho-
nour & estimation of Pope Agatho of blessed me-
mory, that he cōmaunded him to sit in the Sinode
which he assembled at Rome, as a man of a trew
perfect faith & sincere minde. All these allegatiōs
being heard, the Pope and all that were present
saied, that a mā of such authoritie which had bene
bishoppe fortie yeares, ought not to be condēned,
but once againe dischardged & quitted frō the false
accusations & malicious surmises of his enemies,
& sent home againe with honour to his countrie.
With this iudgment returning towards England,
he fel sodainly sick, whē he came to France, & was
so weakened, the diseale growing vpon him more

and more, that he could not ryde, nor sit on his horse, but was caryed in a bed by strength of his seruantes. Being thus brought to Meldune a citie in Fraunce, he lay four dayes and four nights as though he had byn dead, declaring only by a litle breath, which he drew very faintly and short, that he was alyue.

Continuing thus four dayes without meate and drinke, as speachelesse, and past hearing, he rose the fift daye, and sat vp in his bed, as a man awaked out of a deepe sleepe, and when his eyes were open, he sawe a company of his brethern about him, some singing, some weeping, & fetching a litle sigh, asked for chaplyn Acca. By and by he was called. Who entring into the chamber, and seing his bishopp somewhat better amended, and able to speake, he fell downe vpon his knees, and gaue thanks to God with al the company that was present. And when they had sat together a litle while, and entred talke fearefully, of the high iudgements of God, the bishop commanded all to auoyde the chamber for an houre and beganne to talke after this manner to his chaplyn Acca. There appeared vnto me euen now a terrible vision, the which I wil haue thee to heare and to conceale withall vntill I know furder the pleasure of almighty God, what shall become of me. A certaine man clothed al in the white, stode by me saying. I am Michaell the Archangell sent hither for this only purpose, to deliuer thee from daunger of death. For our Lord hath giuen thee longer tyme to liue for the earnest prayers, and lamentations, which thy scholars and brethern here haue made, and also for the intercession of the blessed virgin Marie his mother. Wherefore I say

vnto

vnto thee, that presently thou shalt be healed of this infirmitie and sicknesse, but yet be in a readinesse: for after foure yeares, I will returne againe & visit thee. Againe, as sone as thou art returned to thy countrie, the greatest part of thy possessions, that haue ben taken away from thee, thou shalt receiue againe, and ende thy life in tranquillitie and peace. Vppon which comfortable wordes, the bishop recovered, to the great ioy of all men, reioysing and praying God for it.

Thus going forward on his iourney, he came to England. When the letters brought from the sea Apostolique were reade, Berechtwald archbishop and Edilrede sometimes kinge (but then made an Abbot) receiued him gladly in fauour againe. Edilred also entreating Coenrede whom he had made kinge in his place, to come & spake with him, requested him to be a good and gracious Lord to the sayd bishop, which also he obtained. But Aldfride king of Northamberland, who would not receiue him, died within a while after. By which occasion it fel out in the raygne of kinge Ofred his sonne, that in a synode assembled by the riuer Nid, after greate contention & reasoning in both partes, he was receiued into his church & bishopricke againe with al fauour they could shew him. So for foure yeares space, to with to his dying he liued in peace, and died the tweluth day of October in a monastery, which he had in the prouince of Wundal, vnder the gouernment of Abot Cudbalde. From whence by the handes of the couent he was caryed to his owne monasterie in Rhypon, & interred in the blessed Apostle S. Peter his church hard by the altare, towarde the South side, as we signified before, and ouer

An

474 THE HISTORIE OF THE
him is written this epitaphe.

An Epitaphe vpon Bishopp Wilfrid.

Wilfrid that worthy prelat, lyeth bodely in this graue,
Whom moued with godly zeale, to Christ this temple
gaue.

And of the Apostle Peters name. S. Peters church did
it call,

To whom the keyes of heauen Christ gaue, cheif go-
uernour of all.

He guilded it with golde most fyne, and hanged it with
scarlat round,

And sett vp there a Crucifix, of golde euen from the
grounde.

The foure bookes of Christes gospell, in golden letters
are wrote,

At his commaundment and charges eke, right worthy
to read and note.

A couer for the same also of beaten golde he did first,
The price & valew was greate, but his hart surmored it
Touchinge the course of Easter, in de^d time to be kept,
Because by wronge tradition, many it ouerlept.

He taught the Catholike order, al England thorough
out,

Extirping the cōtrary errour, by authority most stoute.

A numbre of religious men, he assembled in this place,
Instrucking them vertuously in the holy Fathers race.

With miseries & perils eke much vexed of longe time,
And of his owne deare contremen chargd with many a
cryme:

But whē sue & sourty yeres, he had kept a bishops state,
To heauen he pass, his bretherens cause, with Christ for
to debate.

And that with al alacrity, with mirth & ioyfull hart,
Now graunt o Christ that after his trace, we se-
lewe thee on our part.

How

How Albine succeeded the holy Abbot Adrian, and Acca the good bishop Wilfride.

THE XXI. CHAPTER.

THe next yere the death of that forsayd holy father, who was the fiste of kinge Olrede his raigne, Reuerend and worthy father Adrian Abbot, and coadiutour to Theodore (Bishopp of most blessed memory) in preaching the worde of God, passed out of this transitorie lyfe, and was interred in his owne monasterie, in our lades church, the one and fourtith yere, after he was directed from Pope Vitalian and made coadiutor to Theodore, and the 39. after he came to Englande: of whose profounde knowledge and lerninge amongst other thinges, this may be a sufficient testimony, that Albine his scholar, who had the gouernement of the Abbey after his decease, was so well practised in exercise of holy scripture, that he had greate knowledge in the greeke tounge, and did speake latin as eloquently without staggering or staying, as he did english, which was his naturall language. After the death of bishop Wilfride, Acca his priest succeeded in the bishopricke of Hagulstad, a man of a ioly courage, & honorable in the sight of God and men, who enlarged his Cathedrall church, dedicated in the honour of saint Andrew, and sett forth the buildinges with diuers comely, and sightfull workes, and moreouer employed all his diligence and endeouour to gather together out of all places, the holy Apostles and Martyrs reliques, to the end he might in honour of them build

474 THE HISTORIE OF THE

builde certaine aultars aparte by them selues , in litle chapels made for the same pupose, within the pceincte and walles of the same church.

Besides he sought with all possible diligence the histories of their martyrdom and other ecclesiasticall writers , and made vp a very large and worthy library. Moreouer he zelously prepared holy vessels, lights, and other necessities appertaining to the better furniture and adorning of the church of God. Againe he sent for a cunning Musician named Mabam which was taught by the successeurs of Pope Gregory his schollars in Canterbury, to teach him and his clergy to tune and singe. For which purpose he kept him twelue yeares, to the ende he might partly teach them certaine verses and songes of the church, which they could not yet singe, partly by his singular cunninge to bringe in vre againe, such songes and tunes as for lacke of vse had ben quite , and cleane forgotten. For bishopp Acca himselte was a very cunninge Musician , well learned in holy scripture, founde and perfect in the Catholike faith, expert & skilfull in all orders , rules, and disciplines of the church, and so continued vntill it pleased God to reward him for his good zeale and deuotion. He was brought vp from a childe in the most holy & vertuous prelate Bosa his clergy, then bishop of Yorke, and afterward comminge to Wilfride vpon hope of some better learning, spent al his time in his seruice, vntil death arreited him. He went with him also to Rome, and learned many holy and necessary ordinances of the church which he could not attaine vnto in his owne country.

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How Abbot Ceolfride, sent to the kinge of Pistes, or Redshankes, cunninge carpenters and Workemen to builde him a church; and an epistle Wishtal touching the Catholique celebration of the feast of Easter: and after what maner priestes and religious men should be shauen.

THE XXII. CHAPTER.

THe same time Naitane kinge of the Pistes, which inhabit the Northe coaste of Britanny, admonished by often meditation of holy scripture, abandoned the errour, which he and all his country had longe kept, touching the keeping of Easter, and brought himselfe and all his subiectes to the Catholique solemnizing & dewe obseruation of the time of Christes resurrection. Which that he might bring to passe with lesse difficulty and more authority, he required ayde of the Englishmen, whom he knew to haue framed their religion after the counterpaine and example of the church of Rome and sea Apostolique. For he sent ambassadours to that Reuerend father Ceolfride (Abbot of the monasterie, dedicated to the blessed Apostles Peter and Paul, situated at the mouth of the ryuer Were, & not farre from the ryuer Tyne in a place called Ingiruum, where he ruled with great honour and admiration next after Benedict, of whom we haue made mention before) desyringe to receiue from him some earnest and forceable exhortation, both to perswade himselfe, & also to confute all other which would presume to keepe the feast of Easter after their owne fantasie and custome, and not according

*Now called wer-
mouth in
which Ab-
by under
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frid Saint
Bede was
brought up
and liued
all dayes of
his life.*

478 THE HISTORIE OF THE

to the ordinaunce of Christes church. He requested further to haue instructions by his letters what maner of tonsure the clergy should vse: notwithstandinge he was partly already informed in many points requisite for that purpose. Withall he desired to haue some cunning & expert woorkmen to builde him a church of great stone, accordinge to the manner of building in Rome, promising to dedicate the same in the honour of saint Peter head and cheif of the Apostles, and to folow euermore with all his wholle realme the order and fashion of the church of Rome and sea Apostolique: so farre forth as men not knowing the Roman tounge and fa re distant from them, might attaine to the knowledge thereof.

Vpon sight of these letters Ceolfride much tendring his godly purpose and intent, sent him such cunningyng and expert artificers, as he required and with all letters indighted, as foloweth. To the right honourable, and most renowned Prince

*A learned
letter of
the abbot
Ceolfride
unto Naitane
King
of the
Picts
or Red-
shankes,*

Naitane, Ceolfride Abbot sendeth greting in our Lord. The Catholique obseruation of holy Easter, wherein you desyre to be instructed (right godly and renowned Prince) we haue gladly and diligentlie endeououred to set forth vnto you in these presents, accordinge as of the See Apostolique we haue our selues ben informed & taught. Of which your zeale we highly thanke almighty God knowing wel that when princes & Lords of the earth do employ their study to lerne, to teach & to obserue the truth, it is a singular benefite and special gift of God geuen vnto his churche. And most truly spake a heathen philosopher saying that the world should then be happy, when either kings embraced philosophy, or els philosophers might

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CHVCH OF ENGLAND. 479 Lib. 5.

beare the Soueraintie. Now if by the philosophy of this world, knowledg of the worlde might be had, whereby the world might be beloued, how much more ought such as are cytizens of the heauenly countrie aboue, and but straungers in this world desir, labour, and with all meanes possibly be suppliantes to God, that the higher vower and charge they beare in this world, the more they applye them selues to harken after and vnderstand the will and pleasure of that high Iudge, which iudgeth al, and both them selues obey gladly the same, & moue also al other committed vnto their charge by their example and authoritie to fulfill and perfourme the same? To come therefore to the matter, wherein you require to be instructed, You shall vnderstand, we haue in holy scripture three rules set forth vnto vs, by the which the true and iust time of solemnizing the feast of Easter is appointed, which by no authoritie of man can be chaunged. Of the which rules, two were taught by God in the law of Moyses, the third is ioyned in the ghospell by the effect of Christes passion & resurrection. For the law of Moyses commanded that in the first moneth of the yeare, and in the third weeke of that moneth that is fro the fiftenth day, vntil the one and twentieth, Easter should be kept. And it was added by the institution of the ghospell, that in the same third weeke, we should tarry for the Sunday, & on it celebrat our Easter. This triple rule if a mā diligēty note & obserue, he shal neuer misse in the count of Easter. But if it be your pleesure, to haue euery particular point more pithilie and largely declared, it is written in Exodus, where the people of Israel ar commaunded to keepe the feast of Easter when they should be deliuered

478 THE HISTORIE OF THE

Exod. 21.
41.
deliuered out of Aegipte, that God sayd to Moyses and Aaron. *This moneth shalbe vnto you the beginninge of al moneths, & chieftest in the whole yeare. Speake to all the children of Israel and tel them. The tenth day of this moneth let euery man take a lambe, according their familie and howseholde. And a litle after he saith. And you shall keepe him vntil the fourteenth day of the same moneth. And all the whole multitude of Israell shall offer the same vp in sacrifice at the euening.* By which wordes it is euident, that in the obseruation of Easter, though the fourteenth day of the first moneth be mentioned, yet it is not so mentioned that on that day Easter should be kept, but in the euening of that day. That is that the lambe should be offered, when the moone is fifteen dayes olde, which fifteenth day of the moone, is the beginninge of the third weeke of the monthe. And that it is the selfe same night of the fiftene day of the moone in which God strooke the Eegiptians, and deliuered the children of Israel, it appeareth by that he saith, *Seauen dayes yet shall eate swete bread.* With which wordes also all the third weeke of the first moneth is commanded to be kept solemne and holie, & not only the first day of the weeke. And that we should not thinke those seuen dayes to be counted from the fourtene to the twentie he added by and by. *The first day, there shal be no leauen bread in your houses: Whosoever shal eate in any of your houses any leauen bred, his soule shal perishe out of the company of Israel, from the first day vntil the vij. &c. For in the same daye (he saith after) I wil bring and conduct your hostes out of the lande of Aegipt.*

Exod. 12.
cap. 1.
The first of all then, he called that the first daye of swete bred, in which he would conduct & bringe

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CHVRCH OF ENGLAND. 481 Lib. 5.

bringe their hoſte out of Ægypte. But it is mani-
feſt that they were not deliuered out of Ægypte
the fourtene day, when the lambe was offred in
the euening, which night was properly called the
paſſeouer but the fiſtene daye, as is euidently
written in the booke of numbers where we reade
thus. *Wherefore when the children of Iſrael were* ^{N^{um}. 33.}
gone from Rameſſe the fiſtene day of the firſte moneth, ^{6. 3.}
the next daie after they kepte the Paſſeouer with a
mighy power. Ergo, the leuen daies of ſweete
bread, in the firſt of the which ſeuen the children
of God were deliuered out of Ægypte, muſt be
counted (as I ſaid before) from the beginning of
the thirde weeke, that is from the fiſtene of the
moneth to the twentie one fully complete and
ended. Now that the fourtene day is not numbred
amongeſt theſe ſeuen, where Eaſter beginneth,
that which followeth in Exodus doth euidently
declare. Where after it was ſaid. For in the ſea- Exod. 12.
uenth daie I will deliuer thy hoſte out of the lande of ^{cap. 17.}
Ægypte, it was added ſtraitwaies. And you ſhall ^{Cap. 18.}
keepe holy this daye, from generation to generation af-
ter one perpetuall rate and ceremonie. The fourtene day
of the firſt moneth at the euening, you ſhall eate ſweete
bread vntill the euening of the twentie one in the ſame
moneth: Seven dayes ſhall no leauen bread be founde
in your houſes. Now who doth not plainly ſee,
that from the fourtene day to the twentie one be
not only ſeuen daies, but alſo eight, if the fourtene
daie be reckoned for one. But if we will counte
from the euening of the fourtene day to the eue-
ning of the twentie one (as the veritie of holy
ſcripture diligently ſearched out doth declare) we
ſhall well perceiue, that the fourtene day ſo be-
ginneſt the feaſt of Eaſter in the euening, that all

478 THE HISTORIE OF THE

Exod. 31.

42,

deliuered out of Aegipte, that God sayd to Moyses and Aaron. *This moneth shalbe vnto you the beginninge of al moneths, & chieftest in the whole yeare. Speake to all the children of Israel and tel them. The tenth day of this moneth let euery man take a lambe, according their familie and howseholde. And a litle after he saith. And you shall keepe him vntil the fourteenth day of the same moneth. And all the whole multitude of Israell shall offer the same vp in sacrifice at the euening.* By which wordes it is euident, that in the obseruation of Easter, though the fourteenth day of the first moneth be mentioned, yet it is not so mentioned that on that day Easter should be kept, but in the euening of that day. That is that the lambe should be offered, when the moone is fifteen dayes olde, which fifteenth day of the moone, is the beginning of the third weeke of the monthe. And that it is the selfe same night of the fiftene day of the moone in which God strooke the Eegiptians, and deliuered the children of Israel, it appeareth by that he saith, *Seauen dayes yee shall eate sweete bread.* With which wordes also all the third weeke of the first moneth is commanded to be kept solemne and holie, & not only the first day of the weeke. And that we should not thinke those seuen dayes to be counted from the fourtene to the twentie he added by and by. *The first day, there shal be no leauen bread in your houses: Whosoever shal eate in any of your houses any leauen bred, his soule shal perishe out of the company of Israel, from the first day vntil the vij. &c.* For in the same daye (he saith after) *I wil bring and conduct your hosts out of the lande of Aegipt.*

Exod. 32.

cap. 1,

The first of all then, he called that the first daye of swete bred, in which he would conduct & bringe

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CHVRCH OF ENGLAND. 481 Lib. 5.

bringe their hoste out of Ægypte. But it is mani-
fest that they were not deliuered out of Ægypte
the fourtene day, when the lambe was offred in
the euening, which night was properly called the
passeouer but the fiftene daye, as is euidently
written in the booke of numbers where we reade
thus. *Wherefore when the children of Israel were* Num. 33.
gone from Ramesse the fiftene day of the firste moneth,
the next daie after they kepte the Passeouer with a
mighty power. Ergo, the leuen daies of sweete
bread, in the first of the which seuen the children
of God were deliuered out of Ægypte, must be
counted (as I said before) from the beginning of
the thirde weeke, that is from the fiftene of the
moneth to the twentie one fully complete and
ended. Now that the fourtene day is not numbered
amongest these seuen, where Easter beginneth,
that which followeth in Exodus doth euidently
declare. Where after it was saied. *For in the sea- Exod. 12.*
ninth daie I will deliuer thy hoste out of the lande of cap. 17.
Ægypte, it was added straitwaies. *And you shall* Cap. 18.
keepe holy this daie, from generation to generation af-
ter one perpetuall rate and ceremonie. The fourtene day
of the first moneth at the euening, you shall eat sweete
bread vntill the euening of the twentie one in the same
moneth: Seuen dayes shall no leauen bread be founde
in your houses. Now who doth not plainly see,
that from the fourtene day to the twentie one be
not only seuen daies, but also eight, if the fourtene
daie be reckoned for one. But if we will counte
from the euening of the fourtene day to the eue-
ning of the twentie one (as the veritie of holy
scripture diligently searched out doth declare) we
shall well perceiue, that the fourtene day so be-
ginneeth the feast of Easter in the euening, that all

482 THE HISTORIE OF THE

the whole weeke hath no more but seauen dayes and seauen nightes. Wherefore our proposition is proued trew, wherein we said that Easter must be kept in the first moneth of the yeare, and the thirde weeke of that moneth. And that is indeede truly solemnized in the third weeke, the solemnitie whereof beginneth in the euening of the fourtene day, and is complete and ended in the euening of the one and twentie day.

*It is so cal-
led AB.
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Ioan. 20.*

Now after that Christ our true Paschall lambe was offred vp in sacrifice, and had made the Sunday (called amongst the auncient writers, *una vel prima sabbati*, one of the Saboth, or first of the Saboth) solemne and holy to vs for ioye of his resurrection, the tradition of the Apostles hath so put this Sounday in the feast of Easter, that they fully decreed, nether to preuent the time of Easter in the olde lawe, nor to diminish any on day, but commaunded according to the precept geuen in the lawe, that the same first moneth of the yeare, the same fourtene day, and the same euening should be expected and taried for. In which euening when it fell vppon the Saboth daie, euerie man should take a lambe according to their families and householdes, and offer him vpp in sacrifice at the euening. That is to saye, all Christian Churches throughout the whole world (which all ioyned together maketh but one Catholike Church) should prepare bread and wine, for the misterie of the fleshe and precious bloud of that immaculate lambe, which tooke away the sinnes of the world, and when all lessons, prayers, rites and ceremonies vied in the solemne feast of Easter were done, shoulde offer the same to God the father in hope of their redemption to come.

For

CHVRCH OF ENGLAND. 483 Lib. 5.

For this is the selfe same night that the people of Israel were deliuered out of Ægypte by the bloude of the lambe. This is the same night in which the people of God were deliuered from eternall death, by Christes glorious resurrection. In the morning following, being Sondag, the solemne feast of Easter should be celebrated, for that is the day, wherein our Sauour, opened the glory of his resurrection, appearing diuers times in that one day to his disciples, to their vnspeakeable comfort and ioy.

This is the first daye of the sweete bread, of the which cleare mention is made in *Leuiticus*, where we reade thus. *The fourtene day of the first moneth at euening is our Lordes passeouer, and the fiftene day of the same his solemne feast of sweete bread; seauen dayes shall yee eate sweete bread: the first day shall be most solemne and holy.* Where if it were possible that the founday might alwaies fall vpon the fiftene day of the first moneth, that is to say vpon the fiftene day of the age of the moone, we might celebrate and keepe the feast of Easter alwaies at one time with the olde auncient people of God as we do in one faith, albeit they differ from vs in the kinde of externall sacraments. But because the weeke dayes do not runne equalie with the course of the moone, the tradition of the Apostles preached at Rome by Saint Peter, and confirmed at Alexandria by the Euangelist Saint Marke his interpreter, hath decreed that when the first moneth is come, and the eueninge of the fourtene day of the same, the next founday also should be expected and looked for from the fiftene day to the one and twentieth of the same moneth.

The Sacrament is offered up to God the father.

Leuit. 23. 4. 5.

484 THE HISTORIE OF THE

For in which so euer of those it shall be founde, Easter shall be kept in the same. And that because it appertaineth to the number of these seauen daies in which the feast of sweete bread is commaunded to be kept. Wherefore it cometh to passe that our Easter neuer passeth the thirde weeke of the thirde moneth, nor ouer, nor vnder: but either it hath the whole weeke (that is to say seauen daies of sweet bread according to the old lawe) or at the least some of them. If of all them it cōpriseth but one, to wit, the seauenth daie, which the holy scripture so highlie commendeth, sayinge.

Leuit. 23.

The seauenth day shalbe more solemne and holie, and no seruil worke shalbe done from morninge to eueninge, no man can iustly reprove vs, and say we keepe not the Easter sounday (which we tooke of the gospel) in the third weeke of the first moneth appointed by the lawe as we should do.

*The contrary opi-
nions is re-
futed.*

Now then seing the generall cause which the Catholiques alleage for the obseruing of this feast of Easter, is plainly set before your eyes, the vnreasonable error of those which rashly presume to passe or preuent without any force of necessitie the time appointed in the lawe, is manifest for all men to espie. For they anticipate and preuent the time appointed in the lawe without any force of necessity, which thinke that Easter day must be kept, from the fourtene moone of the first moneth to the twentie of the same. For wheras they beginne the eue of that holy feast, from the eueninge of the thirtene, it appereath that they appoint that day in the beginninge of their Easter, wherof they finde no mention in the law. And wheras they refuse to keepe the Easter sounday the one and twenty day, in it appereth truly, that they

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CHVRCH OF ENGLAND. 485 Lib. 5.

they exclude vtterly from their solemnity, that day which the law commaundeth to be obserued, and had in memory with ioy & mirth aboue all other. And so they end their Easter after a peruerse order, keping it somtimes altogether in the seconde weeke, but neuer in the seauenth day of the third weeke.

Againe they which thinke they should keepe Easter from the sixtene day of the saide moneth to the twentie two day, roue farre wide from the truth, and runne, though another waie, yet as farre out of the way, as the other did, falling (as the common prouerbe saith) into the greate gulfe and swallowing sandes of Charibdis, while they seeke to escape the dangerous straites of Scilla. For wheras they teach, that we shoulde beginne from the rising of the sixtene moone of the first moneth (that is from the eueninge of the fiftene day) it is manifest, that they vtterly seclude from their solemnity, the fourtene day of the same moneth, which the law doth principally and before the rest commend: so that they scarce come to the eueninge at all of the fiftene day in which the people of God were deliuered out of the bondage of Ægypt, in which our Sauour Christ deliuered the worlde from sinne by shedding his precious blood, in which he being buried, put vs in comfort and hope of resurrection and eternall rest after death. And these men by occasion of their former errour, falling into another in punishment of the first, whereas sometimes they keepe their Easter in the two and twentie day of the saied moneth, they do expressly passe the bondes of Easter commaunded in the lawe. For in the euening of that day they be-

ginne their Easter, in which euening they ought by the lawe cleane to haue ended and finished their Easter. Againe by this meanes they make that day the first daye of Easter, which in the lawe is not mentioned at all: to wit, the first day of the fourth weeke. And both these sortes of men are deceaued not only in counting the age of the moone, but also in finding out of the first moneth: the debating of which matter is more tedious and long, then that either it can, or may be comprized in an epistle.

* The 11.
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marche.

Only this I say, that the time being once certainly knowen, when the day is as long as the night, and the night as the day, at the spring time of the yere, it may infallibly be founde, which ought to be the first moneth of the yere after the accompt of the moon, and which ought to be the last. In the spring the day is as long as the night, and so the night as long as the day after the opinion of all learned men in the East, and specially of the Aegyptians which beare the price for calculation before all other Astronomers * the 12. Kalendes of Aprill, as we also haue had experience by triall of the diall. Whatsoever moone therefore the day and night be of one length being fourtene or fiftene dayes olde, that moone pertaineth to the last moneth of the yere before, & therefore is not meet or conuenient for the feast of Easter. But that moone which is at ful either after the day and night be of one and equall length, or in the very pointe of that equalitie, in that doubtlesse (because it is the full moone of the first moneth) we must vnderstand that the olde auncients were wount to kepe Easter, and that we ought to kepe ours in like manner, when the Sondaie cometh.

CHVRCH OF ENGLAND. 487 Lib. 5.

cometh. That it should be so, this reason semeth somewhat to enforce: In Genesis it is written that *Gen. 1.* God made two great lights, the greater to rule the day, and the lesser ouer the night: or as some other translation hath, the greater light was made to beginne the day, and the lesser to beginne the night. Therefore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalitie of day and night in the beginning of the yere: and as the moone in the very first day of the world the son going downe, followed also at the full, rising in the midst of the East: so euery yere in like manner the first moneth of the moone must be obserued after the same rate: so that she be not at the full, before the day and night be of one length, but either on the very same day (as it was at the first creating of the worlde) or when it is paste. For if the full moone go but one day, before the day and night be of one length, the former reason proueth manifestly, that the same moone must not be ascribed to the first moneth of the yere, but rather to the laste of the yere that is past: and for that consideration not meete nor conuenient for the solemnizinge of Easter day. Els in one yere we should haue two Easters.

Now if it like you to heare also the mysticall reason hereof, that it is. In the first moneth of the yere, (which is called *mensis nouorum*, that is, the moneth of new springe) we are commaunded to keepe the feast of Easter, because our hartes and mindes being renewed toward the loue of heauenly thinges, we ought to celebrate and honour the misteries of Christes resurrection and our redemption. We are commaunded to keepe

* The moneth of April.

488 THE HISTORY OF THE

the third weeke of the same moneth, first because Christ himselfe promised vnto vs before the lawe, and in the time of the lawe, came in the thirde age of the worlde in the time of grace, and was made our Easter, and Passeouer. Secondarily because he risinge from death, the third day after his bitter passion vpon the crosse, would haue that daie to be called the day of our Lorde, and all Christen men to keepe the feast of Easter yearlie the very same day, in honour of his glorious resurrection. The thirde cause is, becaule we do then truly keepe this solemne feast, if we endeouour to the vttermost of our power, to make our Passeouer (that is to say our passage out of this world to God the father) with the triple knot of faith, hope, and charitie. After the equalitie of the day and night we are commaunded, yet to tarry for the full moone of the moneth in which Easter falleth, to the end that first the sonne may make the day longer then the night, and afterward the moone also may appeare to the world in her full light, to signifie vnto vs, that the son of righteousness, in whose beames is our saluation, that is to say our Lorde Iesus Christ by the victory and triumph which he had in his resurrection, hath ouercome the darknesse of death, and so ascendinge to heauen, hath replenished his Church (which is often signified by the moone) with the inward light of his grace, by sendinge downe the holy ghoſte. Which order of our saluation the prophete beholcinge, said, *Elevatus est sol, & luna stetit in ordine suo.* I he sunne is lifted vp, and the moone stood in her order. They therefore which contend that the full moone of the moneth in which Easter should fall, may come before the Sun maketh

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CHVRCH OF ENGLAND. 489 Lib. 5.

keth the day and night of equall length; as they disagree in the celebration of most high and great misteries from the doctrine of holy scripture, so they seeme well to agree with them, which trust to be saued without the preuenting grace of Christ. Which in deede presume to teache that man might haue had perfect iustification, though Christ the true light had neuer ouercome the blindnesse of the world, with his painefull death and glorious resurrection.

He meaneth the Pelagians.

To conclude therefore, about the equinoctiall springe, when the day and night be of one length, and when the full moone of the first moneth orderly following the same (that is to say) after the fourtene day of the said moneth is fully expired (the obseruation of all which times is commaunded in the lawe) we do expecte yet that thirde weeke (according as in the ghospell we learne) the next Sunday following, and then we keepe the solemne feast of Easter: and that to the ende we may testifie by our doings, that we celebrate not this solemnitie with the old fathers, in remembrance that the children of Israel had the harde yoke of bondage shaken from their neckes in Ægypte, but that we worship with deuoute faith, & perfect charitie the redemption of al the world, prefigured in that deliuerance of Gods old people out of thraldome, and fully ended in Christes resurrection: to the end we may signifie that we reioyce in the assured hope of our resurrection, which we belieue shalbe on the same Sunday also. This accompte of Easter, which we haue here declared vnto you to be followed, is comprised in the compasse of nintene yeres, which of late, that is to say in the Apostles time, beganne to be obserued in the

The invention of the golden number.

490 THE HISTORIE OF THE

in the church especially at Rome and Aegipte , as I haue specified before. But by the industry of Eusebius, who of the blessed Martyr Pamphilus hath his surname , it is more plainly and distinctly set in order: So that , whereas before the bishop of Alexandria was wont euery yeare to send abroad to euery particular church the true time of the Easter that yeare to be obserued , now from hence forth the course of the full moone being brought into this order , and certainly tried out , euery church by it selfe can find it without failing. This counte of Easter (so distincted by Eusebius) Theophilus bishop of Alexandria made to serue for on hundred yeres, at the request of Theodosius the Emperour. Cyrill his successour made it for 95. yeares more , comprising it in fise circles of the sayed compasse of 19. yeares. After whom Dionisius the yonger added as many circles in like ordre and stile which reached euen to ouer tyme, Which now approching nigh to the date and terme prefixed, there is now a dayes, such store of calculators, that in our churches through out all England there be many , which can by the olde precepts of the Aegiptians (which they haue learned and committed to memory) extende and drawe forth the circle and course of Easter, in to as many yeares, as them listeth, euen to the number of 532. yeares. Which number of yeares being expired, all that appertaineth to the course of the sunne, moone, moneth, and weeke, returneth into the same order it did before. The calculation or directory of which time , we haue not at this present sent vnto you, because demanding only to be instructed of the reason and cause of this time of Easter, it seemeth you are alreadie informed

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CHVRCH OF ENGLAND. 491 Lib. 5.

informed of the time it selfe.

Hauiing now hytherto bresly and compendi-
ously spoken cōcerning the due obseruatiō of Ea-
ster, accordinge to your Highnesse request, we
exhorthe you most humbly to provide, that your
Clergie haue the same tonsure which the church
doth receiue & vse as most agreable to the Chri-
stian faith, wherof you required also our letters.
We know right well that the Apostles were not
shauen all after one sort. Neither now the whole
catholique church as it agreeth in one faith, one
hope, and one charitie towards God, so wiseth
also one and the selfe same order of tonsure. A-
gaine that we may consider the time before vs, to
with, the time of the holy patriarches, Iob a per-
fect pattern of patience, when his tribulation and
aduersitie beganne, shore his head. Wherby we
learne that in time of prosperity, he was accusto-
med to let his haire growe. Yet Ioseph a true tea-
cher and practiser of chastitie, of humilitie, piety
and al other vertues, is written to haue bene sha-
uen, when he came out of prison. Wherby it ap-
peareth that in prison for the tyme of his indu-
rance, he was wonte to remaine with longe
haire, nor clipte nor shorne. Lo her two vertuous
and godly men who inwardly in hart and minde
were one, shewed yet in outward behauiour some
diuersitie of Ecclesiasticall tonsure, hurteth no-
thinge at all such as haue a pure faith in God, and
perfect charitie towards their neighbour, especi-
ally seing we reade no controuersie betweene
the Catholique writers, touching the difference
and diuersitie of shauing, as there hath bene for
the celebration of Easter, yet notwithstandinge
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492 THE HISTORIE OF THE

amongest all kinde of tonsures which we finde to haue bene vsed, or in the Church, or vniuersally amongest all other men, I may well say, that none is rather to be followed and receaued of vs, than the very same, which he wore on his head, to whom Christ saied after he had confessed him to

Matth. 16. be the sonne of God. *Thou art Peter, and vppon this rocke I will build my Church, and hell gates shall not preuaile against it. To thee will I geue the keyes of the kingdome of heauen.* And contrariwise we may well beleue, that none is more to be abhorred and detested of all faithfull men, that that which he had to whom desiring to buy the grace and gift of the holy ghost with money, Saint Peter saied. *Thy money perish with thee, because thou thinkest the gifte of God may be obtained with money. There is no part, nor fellowship for thee in the ministry of this worde.*

Matth. 8.

And truly we are not shauen or clipt round for that consideration onely, that Saint Peter was so shauen, but because he was so shauen in the remembraunce of Christes passion, therefore we also desiring to be saued by the merites of the same passion, do beare vppon the toppe of our crowne, (beinge the highest parte of our body) the signe of Christes passion as Peter did. For as euery congregation of faithfull men which by the death of him that quickeneth and reuiueth them, is made in very deed a holy congregation, commonly accustometh to beare the signe of the crosse in their forehead, that by the diuine power of the same they may be defended from all assaults of the deuill, and may by often remembraunce and admonition of it, be instructed how they ought to crucifie the flesh withall her sinne and concu-

They did beare the signe of the Crosse in their forehead which vsed to blasse themselves therewith.

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CHVRCH OF ENGLAND. 493 Lib. 5^m

concupiscence, so in like manner it behoueth them which either being made by vowe monks, or by profession of the clergy, do binde themselues more straitlie with the bridle of continency for Christes sake, to beare in their head by clipping, the forme of a crowne, as our mercifull Sauour caried vpon his precious head, at the time of his passion a crown of thornes, to the intent he might thereby carie, yea and carie away the thornes and briers of our sinnes. To the end also they may protest vnto the worlde, euen by their open head, that they are ready and glad to suffer all mockery, irrisiō, and obloquy for his sake. Last of all to testifie, that they looke for the crowne of eternall glorie, which God hath promised to all that loue him, and that for the purchasing of this, they contemne all wordly shame and wanton wealth.

But touching that fassion of shauinge which Simon Magus enemy of Christes faith vsed, who doth not euen strait at the beginning detest and abhorre it withall his magike? Which to outward sight semeth to haue the liknesse of a crowne in the oppermost part of the head, but when a man cometh nere and beholdeth the hinder parte, he shall finde that which semed to be a crowne, to come very short thereof. And truly in such manner as it is voide of Christian considerations, so for Simons secte it is very conuenient. Who in deed by their simoniacall hypocrisie seme in this life to certain deceiued persons worthy the glorie of euerlasting ioye, but in the life which followeth the dissolution of this bodie, are not only de- priued of all hope of the crowne of glorie, but (which is more) are condemned to euerlasting tormentes and paine. And here truly I would not
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your Highnes shoulde thinke that I prosequute and debate this matter so largely, as though I iudged them worthy to be condemned which vse this manner of shauinge, if they tender in hart and deede vnitie of Christes Catholique Church. Nay I boldly protest, and affirme, that many of them haue bene vertuous and holy men, of which Adamannus, priest and Abbot of the Columbines is one. To whom amongst all other thinges, when he was sent in embasie, for his owne countrie to kinge Alfride, and as he passed was desirous to see our monasterie, and shewed in his behauiour and talke, much wisdome, humility, and godlinesse, I saied these wordes vnto him.

I beseech you good brother, why doe you, beleuing that you shall passe hence to a crowne of life that hath no ende, weare in your head the proportion and fourme of a crowne, which hath an ende, seming in behauiour to be contrary to your faith? And if you seeke the fellowship of Saint Peter, why do you follow that manner of shauing, which he vsed whom Saint Peter did excommunicate and deliuer to the deuill, and do not rather shew that you loue entierlie withall your harte his habite, with whom you desire to liue in eternall blisse? Knowe you for a suerty my deuely beloued brother (quoth he) that albeit I vse the same fashion of shauing which Simon Magus did after the custome and manner of my countrey, yet I vtterly detest and abandon the vnfaithfulnesse and infidelitie of Simon Magus, and desire withall my hart to follow the steppes of the most blessed head of the Apostles Saint Peter, so farre forth as my poore habilirie will serue. To that I replied and saied. I be-
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CHVRCH OF ENGLAND. 495 Lib. 5.

leue it is so in very deed. Yet it may be a more manifest declaration, that you imbrace euen from the bottom of your hart all that the holy Apostle Peter taught, if you keepe that outwardly, which you knew was vsed of him generally. For I thinke your wisdome doth easely iudge it most conuenient, vtterly to seclude from your presence and face (dedicated to God) the habit, proportion, and figure of his continaunce, whom you abhorre with all your harte, and minde. And contrariwise as you desire to follow his steps & counsell, whom you looke to haue as a patrone before God the father, so it besemeth you to follow his outward behauiour.

This for that time I spoke to Adamanus, who after well declared how much he had profited by seinge the ordinances and rules of our Church. For after his returne to Scotland, he reduced by his preaching many of the same country, to the Catholique obseruation of Easter. Albeit he coulede not reduce the monkes that liued in the Iland Hij (where he was Abbot) thereto as yet. He thought also to redresse the manner of ecclesiasticall tonsure amongst them, if his authority could haue preuailed. And I now also (most puissant prince) do exhorte you to endeouour with all the country, where the kinge of kinges, and Lord of Lords, hath geuen you soueraigntie, to obserue and keepe all that agreeth with the vnity of Christes Catholike and Apostolike Church. So it will come to passe, that after you haue had dominion and rule here vpon earth, the primate and head of the blessed Apostles will gladly open to you and yours, the gates of heauen to rest with the holy angells, and other deere frendes of God.

The

The grace of God, of our euerlasting kinge and Lord preserue you (most derely beloued sonne in Christ) and graunte you longe prosperous raigne to our quietnesse and peace.

When this Epistle was reade in the presence of kinge Naitane, with many other lerned men besides, being truly translated into the kinges native tongue, by them which did well vnderstande it, he much reioyced at that exhortation, as some reporte: euen so much that rising from the place where he and many of the nobility sate, he fell downe vpon his knees, and gaue God thanks, that he had deserued to receiue such a benefit out of Englande. And truly, saied he, I knew before that this was the true celebration & keepinge of Easter, but now I do so well knowe the cause and reason, why it should be so obserued, that me thinketh I had no knowledge of it at all before: wherefore I professe and openly protest before you all, that are here present, that from henceforth I and all my people, will kepe the feast of Easter at the time which is here described. I thinke it good also that all priests and religious men in my realme, ought to receaue this kinde and manner of shewing, which we haue heard to be very reasonable. And without any furder delay by his princely authority he performed that which he spoke. For forthwith the accompte of nintene yeres, were sent abroad by a publique Edicte, to be copied out, learned, and obserued through out all the prouinces of the Pictes: the erroneous accomptes of 84. yeres altogether blotted out. All priestes and religious men had their heads shauen rounde, after the true shape and figure of a crowne. And all the whole country being well reformed,

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CHVRCH OF ENGLAND. 497 Lib. 5.

glad that they were reduced now to the discipline
and ordre of sainste Peter (primate and head of
the Apostles) and committed as though it were
to his patronage and protection.

*How the monkes of Hij with other monasteries vnder
their iurisdiction beganne, at the preaching of Ecg-
bert, to keepe Easter after the canonically ordonance
of Christes church.*

THE XXIII. CHAPTER.

N Ot longe after, the monkes of Scotlande
which inhabit the island Hij, with al other
monasteries vnder their iurisdiction, were brought
by gods great prouidence to the canonical obser-
uation of Easter, and right manner of ecclesiasti-
call tconsure. For the yere after Christes incarna-
tion, 716. when Coenrede toke the gouernment *An. 716.*
and soueraintie of Northumberlande after Osrede
was slayne, the derely beloued of God, and
honourably of me to be named, the Father and
priest Ecgbert, cominge vnto them out of Ire-
land, was honourably receiued and ioyfully en-
tertained of them. This Ecgbert beinge diligently
heard of them, as one that had a singular good
grace in preaching, and practised in lyfe with
much deuotion, what he taught openly in their
congregation, did chaunge by godly exhorta-
tions and aduertisements the olde tradition of
their forefathers. Of whom we may verifie that
sayinge of the Apostle *Emulationem Dei habebant Rom. 12.*
sed non secundum scientiam. They had an earnest
desyre to folow God, but not accordinge to
knowleadge. And he taught them by one appoin-

ted compasse (which shoulde be perpetuall) to keepe the cheefe and principally feast after the Catholique churches institution , and manner of the Apostles. The which all appeareth to be done by the great goodnesse and infinit mercy of God: that because the countrie which had the knowledge of God , and his holy worde, did freely & & gladly communicate the same to englishmen, shoulde them selues afterwarde come to a more perfect trade of life, then they had before by the helpe and instruction of englishmen , now also associated and allied vnto them. As contrarywise the Britons which would not ones open their mouth to teach the Englishmen the knowledge of Christ , which they had before receiued , are now hardened in blindness , and halte allwayes from the right way of truth, neyther vsinge the ecclesiasticall tonsure. after dew maner, neyther celebratinge the feast of Easter in the societie of the Catholique church: whereas now al Englishmen are established in the faith, and perfectly instructed in all pointes of Catholike religion.

The monkes of the Iland Hij in Scotland, receiued at the preachinge of the learned father Ecgbert, the Catholique rites and customes, vnder their Abbot Dumchad , about 80. yeares after they sent Bishopp Aidan to preache the faith to the Englishme. This man of God Ecgbert remained in that Iland 13. yeres, which he had now as it were newly, and first consecrated vnto Christ by reducinge it to the Catholique vnitie and societie. The same good father in the yere of our Lorde. 728. vpon Easter day , which then fell vpon the 24. of Aprill , after he had that day sayed Masse in remembraunce of our Lodes resurrection

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tion, departed this worlde and finished the same day that ioyfull festiuitie, with our Lorde and all the blessed company in heauen, which he had begunne with his brethern euen that day by him reduced to the Catholique vnitie. And truly the prouidence of God herein was wonderfull, that that Reuerend father should passe out of this world to God the father, not only vpon an Easter day, but also vpon that Easter day which was the first Easter celebrated after the Catholique order in that place. The bretherne therefore reioysed, both for the certaine and Catholique obseruation of Easter then learned, and also to see their teacher and master, that time also to passe to God to be there their patrone and intercessour. The good father also reioysed that he liued here so longe, vntil he might see presentlie his scholars to celebrate with him that Easter, which euer before they shunned and abhorred. So this most reuerend Father beinge now certainly assured of their vndoubted amendment, reioysed to see that daye of our Lorde: He sawe it, I say, and reioysed.

What the state is of Englishmen, or of all Britanny at this present: With a brief recapitulation of the work, and with a note of the time.

THE XXIV. CHAPTER.

THe yeare of Christes incarnation 725. which *An. 725* was the 7. of Otric kinge of Northumberlandes raigne, Vicbert Ecgbertes sonne kinge of Kent, passed out of this transitorie lyfe the 4. of Aprill, leauing three sonnes, Edilbert, Eadberr, & Aldric;

500 THE HISTORY OF THE

Aldric, heires of his kingdome, which he had gouerned 34. yeares and a halfe. After his death the next yeare folowing Tobias bishop of Rochester died, a man certainly wel learned (as I mentioned before) for he was scholer to two Masters of most blessed memory: Archebishop Theodore, and Abbot Adrian. By which occasion, besides his knowledge in diuinitie, and all other sciences, he so perfectly learned the Greeke rounge, and the Latyn, that he had them as perfecte and familiar, as his owne propre lāguage. He is buried in a litle chappell of sainct Paule, which he builded in S. Andrewes church, for a rounge and place of burial after his death. After him Aldwulf succeded in the bishopricke, and was consecrated by Berthwalde the Archebishop. The yeare of our Lorde 729. appeared two greate blasinge starres about the sonne, makinge all that behelde them maruelously afayed. For one went before the soune euerie morninge, the other appeared in the eueninge, strey after the sonne was downe, presaging as it were, to the east & weast, some greate destruction. Or, if you will saye, one appeared before day, the other before night, that by both the sayed times they might signifie diuerse miseries to hange ouer mens heads. They helde vp a fier brande, towarde the North, ready as it were to set all a fier. They appeared in Ianuarie, and continued almost two weekes. At what time the Saracenes wasted and spoiled Fraunce with much murder and bloushed. Who not longe after were iustly punished in the same countrie for their spoyling.

The same yeare that the holy and good father Ecgbert died, as we sayed before on Easter, streit

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An. 729.

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CHVRCH OF ENGLAND. 301 Lib 5

after Easter kinge Ofric hauinge the Soueraintie in Northumberlande departed out of this lyfe the 9. of May, after that he had appointed Ceolwulff brother to kinge Conrede his predcessour, to be his successour in the kingdome, hauing raigned 11. yeares. The beginning and processe of whose raigne is so full of troubles, hath had such diuerse successe of thinges contrary one to the other, that we can not yet well tell what may be written of them, nor what ende euery thinge will haue. The yeare of our Lorde 731. Archebishop Berthwalde worne out with olde age, died the 8. of Ianuary 37. yeares, 6. moneths and 14. dayes after he had ben bishop. In his place the same yeare Tacwine of the prouince of the Marshes, was made Archebishop, a longe time after he had bene prieste in the monasterie of Bruiden: He was consecrated in Canterbury by the reuerend fathers, Daniel bishop of Winchester, Ingualde bishop of London, Alduine bishop of Lichfelde, and Aldwulff bishop of Rochester, the 10. of Iune, beinge Sounday, a man certes notable for his godlinesse and wisedome, and well conuersant in holy scriptures. Wherefore at this present Tacwine and Aldwulff are bishoppes of kent, Ingualde of the east Saxons, Eadbert and Hadulac of the east english, Daniel and Forthere of the weast Saxons, Aldwine of the Marshes, and Walstode of them which dwell beyonde the ryuer Seuerne towarde the Weast. Wilfride of the Viccij, Cymbert of Lindisfarne. The isle of Wight is vnder the iurisdiction of Daniel bishopp of Winchester. The prouince of the Sowth saxons continuinge certaine yeares without a bishopp is gouerned of the bishopp of the Westsaxons, in such

An. 731.

* Of Yorke.
* Of holy Iland and all Northumber-land.

502 THE HISTORY OF THE

in such cases as a bishopps helpe is necessarie.

All these prouinces, and others of the south eue to Humber with their kinges, are in subiection and owe homage to Edilbald kinge of the Marshes. But of Northumberlande where Ceolwulff is king, there ar but four bishops, Wilfride of Yorke, Edilwalde of Lindisfarne, Acca of Hagulstade, Pethhelme of whitchurch, which be-inge made a bishops see of late, when the faithfull people beganne to multiplie, hath now this Pechthelme for their first bishop. The pictes also at this time are in league with the Englishmen, and in vnitie with the catholique church. The Scottes which inhabit Britanny, content to keepe their owne lymittes and borders, worke no treason towards England. The Britos, albeit for the most parte, euen of priuie malice and grudg they maligne the Englishmen, and impugne with their lewde manner, the tyme of Easter ordayned by church, yet the almightie power of God and man resistinge their malice, they can haue their purpose in neither of them. For though they are in some parte free, yet for the more parte they are in subiection to Englishmen. And now all warre and tumult ceasing, all thinges being brought to an vnity and concorde, many in Northumberland as well noble men, as poore, laying away all armour and practise of chualry, become both they and their children religious men. Which what successe it is like to haue, all posteritie shall see. Thus present standeth the whole state of Britanny. The yere sence the englishmen came into Britanny 285. and 733. since the incarnation of Christ, in whose raigne let the earth alwayes reioyse. And seinge Britanny taketh ioi and comfort

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CHVRCH OF ENGLAND. 563 Lib 5.

fort now in his faith, let many ilandes be glad,
and sing praile to the remembraunce of his ho-
ly name.

THVS ENDETH THE FIFTE
and last booke of the Historie of the
Church of Englande.

*The Wordes of Venerable Bede folowing after the ab-
ridgement of this whole historie, in the 3. Tome
of his Workes, which he haue thought good to
place here at the ende of the historie it selfe.*

THismuch touching the ecclesiasticall histo-
rie of the Britons, and especially of the En-
glish nation, as I could learne by the writings of
my auncesters, by the tradition of my elders, or
by my owne knowledge, I haue by the helpe
of God, brought vnto this order and issue, I
Bede the seruannt of God, and priest of the
monasterie of the blessed Apostles Peter and Paul
at Weimouth. Who being borne, in the ter-
ritories of the same monasterie, when I was seue
yeares of age, I was deliuered by the handes of
my frendes and kinsfolkes to be brought vp of
the most Reuerend Abbot Benet, & afterward to
Ceolfride. From the which time, spending all
the dayes of my life in the mansion of the same
monasterie, I applied all my study to the medita-
tion of holy scripture: and obseruing withal the
regular discipline, and keepinge the daly singing
of Gods seruice in the church, the rest of my time
I was delighted alwaies, to learne of other, to
teach my selfe, or els to write. In the 19. yere of
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504 THE HISTORY OF THE &c.
my age I was made deacon, and in the 30.
yeare Priest. Bothe which orders I receaued by
the handes of the most Reuerend bishop Iohn
of Beuerlake, at the commaundement of Ceol-
frid my Abbat. From which time of my priest-
hood, vntill the yere of my age 59. I haue vp-
pon holie scripture (for my owne instruction and
others) partly bresfly noted and gathered what
other holie fathers haue written, partly I haue
at large expounded after the maner of their in-
terpretation and meaning.

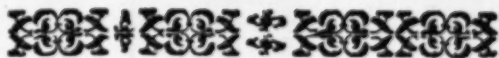
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AN AMPLE TABLE
OF ALL THE SPECIALL
MATTERS HANDLED IN
this present historie of the Church of
England.

BY THE VENERABLE AND SOLE
*authoritie Whereof, the Catholique may pre-
sently stop, the mouth of any heretique, in
a number of their present wran-
gling disputes.*

A

A N



Saint Peter appeared in the night to Lau-
rence Archbishop of Canterburie, and *Aparitiō.*
scourged him with sharpe stripes, for that he
intended to forsake the Church of England
committed to his especial charge, pag. 178.

A notable Apparition, by the which Edwine, the
first christian kinge of Northumberland was conver-
ted to the faith, pag. 199.

Apparitions made to S. Furseus, pag. 178.

To a Nunne of Berching monasterie, pag. 345.

To Edilburge Abbesse of the same monasterie, pag.
346.

S. Edilburge her selfe, appeared to one of her owne
religious, pag. 348.

Three perions appeared to kinge Sebbie before his
death, pag. 351.

S. Peter and S. Paul appeared vnto a litle boy, p. 360.

Abbesse Hilda appeared to a religious woman after
her death, pag. 375. & 376.

S. Michael appeared to bishop Wilfride pag. 470.

Of Apparitions see more in Visions.

A Table.

All these places proving so plainlie the apparitions both of Saintes and Angells, the historie being so ancient, the author so venerable, and the worke so authentickall, how are not Protestants ashamed to say, that neither Saintes nor Angells ever appeared to men since our Saviour Christ, and his Apostles?

Altars. S. Gregorie our Apostle, appointed Abbot Mellitus, to make Altars in England, and also to place reliques vpon them, pag. 114.

An Altar in the church of S. Peter and S. Paul in Canterburie, dedicated in the honor of S. Gregorie, pag. 170.

Of Altars see more in *Monasteries and Churches.*

Contrarie, Protestants erect none after the example of so great a Saint, but put all Altars downe to the verie ground, and burne and abuse all holie reliques?

Almes. Of the great pietie of S. Aydan, and of the Almes he bestowed on the poore, pag. 240.

How King Oswald, gaue a dish of siluer, fild with the best dainties vpon his table, to the poore, pag. 243.

How bishop Aydan gaue his horse, all richly trapped as he was, to a poore man, pag. 240.

The greates charitie and almes of bishopp Iohn, pag. 410.

How one which had beene starke dead, returning to life, distributed all his goods into three partes, one to his wife, one to his children, and the third to the poore, pag. 439.

S. Gregorie our Apostle, a great almes man, pag.

Alban. 159. S. Alban the first martyr of England, pag. 85.

Alleluia. An army of infidels put to flight, at the Christians singing Alleluia, pag. 112.

Anchoress. Anchorets, see S. Guibert.

Apostacie. Apostacie from the faith, punished from heauen, pag. 130.

Austeritie. The great austeritie of the Scottishe monkes, which first gouerned the Englishe church, pag. 307.

Austeritie, see more in *Fastinge.*

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A Table.

B.

Palladius sent to be the first bishop of the Scottes, *Bishops*, by Celestinus pope of Rome, pag. 98.

How bishops are to be created, pag. 128.

S. Gregorie bishop ouer the whole worlde, and our Apostle, pag. 153.

Mellitus the first bishop of London, ordained bishop by S. Augustin, pag. 169.

Authoritie receiued by Mellitus from the high bishop of Rome Boniface, to make bishops, pag. 173.

Iustus the first bishop of Rochester, pag. 170.

The first bishop of Lincolne, pag. 355.

Wilbrood an English man, the first Archbishop of yltraict in Frisland, pag. 438.

S. Augustine our Apostle, ordaineth bishops by the appointment of pope Gregorie, pag. 118.

Bishops, see in *Consecration*.

The popes as the first conuersation of our contry, hausing power to create bishops, to send them to vs, and so giue them power to create others, which neither kinge nor queene attempted to doe, how cometh it to passe, that this power is now denied them; that some Protestant Kinges and Queenes doe take it vpon them; and that all Puritans oppose the same in Popes or Princes?

Blessing by a bishop, pag. 268.

Blessing.

Blessing asked of religious men, pag. 308.

Bishop Chad giueth his blessing, pag. 350.

Bishop Edilwald giueth his blessing, pag. 409.

Blessing with the signe of the Crosse, pag. 382.

S. Iohn of Beuerlake, cured a dumbe man, by blessing him, pag. 410.

Blessing see more in *Holy Water*, and *Miracles* and *Crosse*.

This so ancient a custome, and so approved by God him selfe, aske our late pretended bishops why they haue banished out of England.

The conuersion of the Brittons to the faith of Christ, *Brittans*, pag. 81.

Riot and euill life, the Brittons destruction, pag. 10.

Why

A Table.

Why the old Brittons, became weake and open to
forraine inuasions, pag. 94.

The situation and description of Britannie, pag. 74.

How Cesar conquered Britanny, pag. 79.

Ciuill warres amongst the old Brittons, pag. 115.

The first spoiling of Britannie by Englishmen, pag.

104.

Beuerlake. The life of S. Iohn of Beuerlake, pag. 436.

C.

*Conuer-
sions.*

The Brittons conuerted to the faith, together with
king Lucius their kinge, by order from Pope Eluthe-
rius, the year of Christ 150. pag. 81.

How S. Gregorie the pope, sent S. Augustine to con-
uert England, pag. 116.

How he preached first to Ethelbert kinge of Kent,
and conuerted him, pag. 119. 122.

The occasion which moued S. Gregorie to send prea-
chers vnto our contrie to conuert it pag. 162.

A strange vision, by the which kinge Edwine was
conuerted to the faith by the assistance of bishop Pauli-
nus, pag. 199.

The Pictes or redshankes, conuerted to the faith by
Abbat Colman. who came out of Ireland, pag. 237.

The contries of Suffolke and Norfolke, conuerted to
the faith by bishop Felix, pag. 223.

Lincolneshire conuerted to the faith by bishop Pau-
linus, pag. 214.

The Isle of Lindisfarne, conuerted to the faith by
bishop Aydan, pag. 235.

The dioces of Salisburie, Exceter, Bathe and Wel-
les, and Hampshire, conuerted to the faith by Berinus
and his companions, pag. 245.

The conuersion of Licheshire and Worcester by
Cedda, Adda, Betti, and Diuna, pag. 283.

The conuersion of Suffex, By bishop Wilfride,
pag. 356.

Columba first preached the faith to the Pictes, pag.
430.

Friseland conuerted to the faith by bishop Wil-
brood, pag. 433.

Con-

Con-
some id
but base
were al
wrough
these in
nine mi
laters,
did not
Chur
in hone
agoe, p
An an
nor of
conuer
S. Pa
bert kin
pag. 16
Pope
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stians
goddess
thereof
the mar
King
blessed
Anoth
Anoth
Naith
cated to
Churc
Contra
buils one
they yet
and hous
Conse
Conse
pag. 313
Vow
bishops
Constit
pag. 218

A Table.

Contrarie, Our Protestants cleargie send none at all, but some idle fellows only goe of their owne brains. 2. None but base fellows are employed in this busines, where these were all holy men, and honorable bishops. 3. They neuer wrought any least miracle to grace their gospel: most of these in planting our faith, assured their doctrine by diuine miracles. 4. Lastly, they labor not to conuert idolaters, as these did, but to pervert Christians, which they did not.

Churches built in Brittannie, and holy dayes kept *Churches.*
in honor of martyrs, aboue twelue hundred yeares
agoe, pag. 90.

An ancient church found built in Canterburie in honor of S. Martin, before S. Augustine came thither to conuert our contrie, pag. 121.

S. Pauls church in London built by kinge Ethelbert kinge of Kent, and S. Andrewes in Rochester, pag. 169. & 170.

Pope Boniface the fourth pope after S. Gregorie, obtained a temple of the Emperour Phocas for the Christians called Pantheon, or the temple of all the goddesses: out of which excluding the diuels, he made thereof a church in the honor of our Lady, and of all the martyrs, pag. 174.

King Egbald built a chappell to the honor of our blessed Lady, within the monasterie of S. Peter, pag. 180.

Another built also in her honor, pag. 190.

Another in honor of S. Peter the Apostle, pag. 166.

Naithan kinge of the Pictes, builded a church dedicated to S. Peter the chiefe of the Apostles, pag. 478.

Churches, see *Monasteries.*

Contrarie, Protestants haue puld downe thousands, not built one. Nor dedicated any vnto the Saintes. Many that they yet let stand, they haue conuerted into barnes, stables, and houses to harbour their wines and children.

Consecration of the B. Sacrament, pag. 90.

Consecra-

Consecration of bishops, with a number of bishops, *tion,*
pag. 313. & 397.

Vow and monasticall habit, by the consecration of bishops, pag. 317.

Constitutions from Rome touching the cleargie, *Constitu-*
pag. 118. & 210, *tions,*

Con-

A Table.

- Confessio.** Confession of secret sinnes vnto a Priest, and penance enioyne, pag. 383.
 Confession and penance, pag. 448.
Contrary, Protestants deny the one, nor will at all endure the other.
- Crosse.** S. Augustine sent to preach and conuert the English, came before the kinge with a Crosse of siluer, and the image of our Sauour borne before him, pag. 121.
 Kinge Edwine caused to be made a great goulden Crosse, and a golden chalice consecrated for the ministration of the Altar, pag. 327.
 King Oswald set vp a Crosse with his owne handes, wherat many miracles were after wrought, pag. 232.
 A broken arme made sound and whole, by the mosse of the same Crosse, pag. 234.
 A Crosse of gould sent from Rome to King Osuuius lady, hauing in it a nayle, taken out of the chaines of S. Peter and S. Paul, pag. 317.
 Blessing with the signe of the Crosse, pag. 382.
 Bishop Iohn cured a dumbe man, by blessing him with the signe of the Crosse, pag. 410.
 Crosse, see in *Blessing*.
Contrary, 1. Protestants pull them downe. 2. If they be of siluer or gould, they melt and deface them. 3. They imprison and punish those which for pietie weare them.
- Councells.** The five generall Councells, receiued by the comon consent of the Church of England, pag. 368.
- Christ.** The places of Christes natiuitie, passion and resurrection, described as they were a thousand yeares past, pag. 456.
- Cuthbert.** The life of S. Cutbert being yet a Monke, pag. 391.
 His life when heliued as an Anchorite, pag. 394. Miracles done after his death. *ibid.*
- Cedwall.** King Cedwall baptised, & buried at Rome, pag. 413.
- D.**
- Dedication.** Dedication of Churches in honor of Saintes, pag. 416. 417. 539.
Dead. Memorie of soules departed, pag. 170.
 Dirges ouer night, and Masses in the motninge for the dead, pag. 233.

Prayer

Pray
 Proofs
 One star
 earth, p
 Masse
 Contr
 so ancien
 purged
 wout soul
 Diuel

 The fi
 The fi
 103.
 The fi
 pag. 121
 An Ep
 Eremit
 Edwin
 faith by a

 The fo
 xons cam
 Wenfd
 the after n
 Fast of
 Fasting
 consecrate
 One me
 austere fast
 Fasting
 The gre
 pag. 357.
 The rigo
 The holy
 with brow
 Contrarie
 superstitions
 nothing more
 doth no way

A Table.

Prayer for the dead. pag. 265. & 294.
 Proofo of Purgatorie, pag. 367.
 One ſtarke dead for a time, returned to liue againe on
 earth, pag. 438.

Maſſe and prayers for the departed, pag. 453.
*Contrary, Proteſtants deny this doctrine of purgatorie,
 ſo ancient, and ſo profitable to ſoules departed, and haue
 purged the Church of all the revenues which many de-
 mon ſoules had left behinde them to be praid for.*
 Diuells expelled, ſee *Reliques*, pag. 257. 258.

E.

The firſt arriuell of Englishmen in Britannie, pa. 101 *English-*
 The firſt ſpyoling of Britannie by Englishmen, pag. *men.*
 103.
 The firſt Chriſtning of Englishmen in Canterburie,
 pag. 121.
 An Epitath vpon S. Auguſtin, pag. 170. *Epitath.*
 Eremites, pag. 181, *Eremites.*
 Edwin the firſt kinge of the North, brought to the *Edwin,*
 faith by a viſion, pag. 198.

F.

The ſortie dayes of Lent faſted, at the time the *3a- Faſt.*
 xons came firſt into Brittanie, pag. 111.
 Wendſayes and Fridayes faſted, till three a clock in
 the after noone, pag. 241.
 Faſt of Lent commanded to be kept, pag. 248.
 Faſting in Lent vntill the euening: and holy places
 conſecrated to God by faſting, pag. 289.
 One meale a day in lent, with other rigorous and
 aſtute faſting, pag. 311. 312.
 Faſting againſt the plague, pag. 360.
 The great faſting and aſtute of Queene Edilride,
 pag. 357.
 The rigorous faſting of Adaman a Scot, pag. 401.
 The holy Monke Hengils, fed his old impotent body,
 with browne bread and cold running water, pag. 446.
*Contrarie, Proteſtants account all theſe holy penances, for
 ſuperſtitious, faſt Chriſtmas day, and lent a like, pleade for
 nothing more the their bellies, wherinto whatſoeuer enuieſh,
 doth no way pollute or deſile the ſoule.*

G. Of

A Table.

G

Gregorie. Of the life, learninge, and death of S. Gregorie our
Aposle, pag. 153.

H

Heretic. The Arian heretic in Brittannie, pag. 90.
The Pellagian heretic in Brittannie, pag. 92.
The Pellagian heretic banished out of Brittannie by
S. German, pag. 113.
S. Gregorie suppresseth an heretic rising in Constan-
tinople, pag. 157.
Heretiques confuted by Catholiques in open dispu-
tation, pag. 107.
The heretic of the Monotholites condēned, pag. 467.
The extirpation of heretic by the counsell of for-
raine bishops, pag. 105.
Heretiques bannished the countrie, doe set it in
peace, pag. 115.

Humilitie. Heretic, see in *Reuuls.*
Of the wonderfull humilitie of kinge Osuuius, falling
downe at the feete of bishop Aydan, who had giuen a-
way the kinges owne horse vnto a beggar, pag. 186.
The great humilitie of kinge Oswin, pag. 187.
The humilitie of Theodore primat of England, in
lifting vpp bishop Chad on horsback with his owne
handes, pag. 327.
The great humilitie and pietie of bishop Iohn, exten-
ded to a beggar and Lazar, pag. 411.
Hilda. The virtuous life of Hilda, a learned and most fa-
mous Abbesse.

I.

Idols. The first throwing downe of Idols in England, p. 78
Bishop Coyfy, an idolatrous bishop, the first man
who with his owne handes profaned the Altars, and
destroyed the Temples of the idols, in the contry of
Northumberland, pag. 108.

Ireland. A description of Ireland, pag. 78.

L.

Letters. A letter of S. Gregorie vnto S. Aug. exhorting him to
goe forward in the worke of our conuersion, pag. 117.
Another letter of his to the bishop of Arles, fauou-
rably to entertaine S. Aug. going to Brittannie, pag. 118.
Another by him to the same, pag. 141.

S. Aug.

S. Aug.
saine in
A lett
A lett
tanie, p
A lett
rie in his
Letter
certaine
A lett
to the B
Catholique
A lett
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A lett
Canterbur
Letters
for the k
The first
Lincoln
London
The first
The mar
Brittanny,
The two
S. Aug. o
Diuers m
pag. 119. &
Masses or
ter and S. I
Gregorie, pa
say he was n
The peop
Masse app
in the memo
How the
as oft as Mass
The sacrific

A Table.

S. Aug. writeth to S. Greg. for his counsell in certaine incident cases, and receueth answer, pag. 115.

A letter of S. Greg. to S. Aug. with a Palle, pag. 142.

A letter of S. Greg. to Melitus Abbatt going to Britannie, pag. 144.

A letter of S. Greg. to S. Aug. that he should not glorie in his miracles, pag. 146.

Letters sent by S. Greg. to Kinge Ethelbert, with certaine presents, pag. 147.

A letter of bishop Laurence (who succeeded S. Aug.) to the Brittan bishops, exhorting them to keepe the Catholique observation touching Easter, pag. 171.

A letter of Pope Boniface, to Iustus, Mellitus successor, pag. 181.

A letter of Pope Boniface, to k. Edwine, exhorting him to the faith, & to the destroying of his idols, p. 190.

A letter also of the same Pope vnto the Queene, that she should seeke her husbands saluation, pag. 194.

A letter of Pope Honorius to king Edwine, pag. 210.

A letter of Pope Honorius, to Honorius bishop of Canterburie, pag. 219.

Letters of Pope Iohn, to the bishops of Scotland, for the keeping of Easter, pag. 221.

The first bishop of Lincolne, pag. 355.

Lincolne.

Lincolne conuerted to the faith, pag. 114.

London conuerted to the faith. 169.

London.

The first bishop of London, pag. *ibid.* M

The martyrdome of S. Albane, the first martyr of Brittainy, pag. 85. *Martyrs.*

The two Henwaldes martyred in Trisland, pag. 431.

S. Aug. our Apostle, said Masse, pag. 121.

Masse.

Diuers manners of saying Masse in diuers contries, pag. 111, & 143.

Masses ordayned to be said ouer the bodies of S. Peter and S. Paul in Rome, by the appointment of S. Gregorie, pag. 160. How absurdly then do protestants say he was neuer there?

The people doe communicate at Masse, pag. 377.

Masse appointed to be said by S. Peter and S. Paul, in the memories of Sainies, pag. 361. & 362.

How the fetters of a certaine prisoner were loosed, as oft as Masses were said for him, pag. 366.

The sacrifice of the Masse propitiatorie, pag. 369.

A Table.

S. Cutberts deuotion at Masse time, pag. 398.

*Contraris, Protestants doe hate the Masse and murther the
bearers at a hundred markes. Nor euer did their Communion,
which they so much commend, worke miracle as the Masse
both done.*

Miracles.

Miracles wrought by S. Alban at his martyrdome,
pag. 87. 88.

S. German quenched a great fire thorough his pray-
er, pag. 109.

He healed a young man lame of his legge, by tou-
ching with his hand the affected place, pag. 113.

Miracles wrought by his body, as it was carried to
be buried, pag. 115.

A letter of S. Greg. to S. Aug. that he should not glo-
rie in his miracles, pag. 146.

S. Aug. confounded the false custome of the Brittan
bishops in their keeping of Easter, by an euident mi-
racle from heauen, pag. 165.

How Mellitus quenched by his prayer, amost fierce
fire which burnt the citie of Canterburie, pag. 180.

By the prayer of Paulinus, king Edwine was cured
of a deadly wound, pag. 189.

Miracles wrought by the chippes cut frō the Crosse,
which B. kinge Oswald set vp with his owne handes,
pag. 232. & 234.

King Oswalds armes and handes, miraculously pre-
serued from corruption, pag. 224.

Miracles wrought at the body of the B. Virgin, and
Abbesse Eartongath. king Earconberts daughter, p. 248

Edilburges body found vncorrupted seauen yeares
after it was dead, pag. 251.

Of a number of miracles wrought at the place where
kinge Oswald was slaine, pag. 252.

How the dust of the place, preuailed against fire,
pag. 254.

The very earth it selfe which received the water that
washed the bones and reliques of S. Oswald, had power
to driue diuels out of the bodies of the possessed, p. 257.

A tempest at sea, ceased by holy oyle, pag. 268.

A greuous fire ceased by the prayers of Saint Aydan,
pag. 269. 270.

Chippes cut from a post wherto he leaned when he
dyed, wrought miracles, pag. 272.

S. Fur-

S. Fur-
pag. 281.

Miracle
Miracle

women of
An Earl

the mona
A mirac

pag. 351.

The first
Miracles

Sussex, pag
Queene

rotting after
Queene

her body w
bene buried

Also mar
pag. 360.

How the
miraculous

The gift of
pag. 377.

How S. C
of a stonnie

pag. 394.

Miracles w
403 404. &c

How Edil
er a great rem

How bisho
him. Healed a

wife with hol
A certaine r

gaine to liue o
An army of

singing Allelui
Contrary,

done, since our
whilst he liued, n

uer wrought any
hundred yeares be

Miracles; see

A Table.

S. Furseus body found vncorrupted after it was dead;
pag. 281.

Miracles done at the tombe of S. Chad. pag. 334.

Miracles done at the dead bones of holy men and
women of our contrie, pag. 349.

An Earles wife starke blinde, receiued her sight at
the monasterie at Berching, pag. 350.

A miracle wrought at the tombe of S. Sebby monke;
pag. 351.

The first christning in Suffex miraculous, pag. 358.

Miracles wrought in the monasterie of Selfee in
Suffex, pag. 359.

Queene Ecfrides flesh, miraculously preserued from
rotting after her death, pag. 357.

Queene Edilfride hauing bene dead sixteene yeares,
her body was found as whole from corruption, as it had
bene buried but the same day, pag. 359.

Also many miracles were wrought at her tombe,
pag. 360.

How the fetters of a certaine prisoner weete loosed
miraculously, as oft Masse was said for him, pag. 366.

The gift of singing giuen to a lay man miraculously,
pag. 377.

How S. Cutbert by prayer, brought forth water out
of a stonnie ground, and also wrought other miracles,
pag. 394.

Miracles wrought at the body of S. Cutbert, pag.
403. 404. &c.

How Ædilward S. Cutberts successor, alaid by pray-
er a great tempest in the sea, pag. 408.

How bishop Ioan, cured a dumbe man by blessing
him. Healed a sick mayden by his prayer. And an Earles
wife with holy water, pag. 410. 413. &c.

A certaine man starke dead for a time, restored a-
gaine to liue on earth, pag. 418.

An army of Infidels put to flight, by the Christians
singing Alleluia, pag. 421.

*Contrary, Protestants deny anie miracles to haue bene
done, since our Sauour and his Apostles. No Protestant
whilst he liued, nor yet his bones or bodie when it was dead,
euer wrought any miracle. No Protestants body hath this
hundred yeares bene preserued from corruption.*

Miracles; see Reliques.

A Table.

- Marriages.* The cleargie out of holy orders, permitted to marry, pag. 114.
- Monkes.* S. Aug. our Apostle, was a Monke, pag. 114.
 Monkes come out of Scotland, and monasteries are builded by them in Brittannie, pag. 136.
 Kinge Sigebert became a Monke, pag. 174.
 S. Furseus a noble man of Scotland, built a monasterie in England, and became a Monke, pag. 176.
 Also in France, pag. 181.
 S. Bede a Monke, and brought vp in the monasterie of Weere, pag. 353.
Monasteries. S. Cutbert a Monke, pag. 391.
 S. Aug. built a monasterie in Canterburie, in honor of the Apostle S. Peter, pag. 151.
 The greatnes of the monasterie of Bangor in Wales, pag. 168.
 Monasteries built by Abbat Colman, both in England, and in Ireland, pag. 138.
 Virgins (Kinges and Queenes daughters) live in monasteries, pag. 149.
 Monasteries founded, pag. 188.
 Kinge Oiwine gaue at one time twelue farmes to found monasteries, pag. 291.
 Ecbert a holy man, liued a religious solitary life in Ireland, pag. 109.
 Kinge Wulpher gaue the land of fiftie tenements to bishop Chad, to build a monasterie, pag. 317.
 Owen a Monke, came to a monasterie to be receiued, with an axe or hatchet in his hand, in signe that he sought not ease but labor, pag. 318.
 Bishop Colman builded two monasteries, in Scotland, one for Scotts, another for Englishmen, pag. 335.
 A monasterie in Bosam, before the faith openlye receiued in Suffex, pag. 357.
 Selfee, the first monasterie in Suffex, pag. 159.
 Priuiledge from Rome for the libertie of monasteries, pag. 354.
 Queene Edilfride twice married, entred into a monasterie, and was consecrated a nunne by bishop Wilfride, pag. 357.
 Vow and monasticall habit, in the holy Abbessse Hilda, pag. 169.
 S. Gregorie brought vp in a monasterie, pag. 154.

Contra.

Contrari
 their Land
 deores. And
 cause th y
 liue alone.

The inu

Ornamen
 such of
 wiues, pag.
 The grea
 King O
 pag. 361.

A palle
 bishop of
 Another
 the third ar
 A pall ser
 of Yorke,
 Peltagius
 Pelagiani
 pag. 105.

Pellagiani
 Iohn, pag. 1
 Palladius
 Iustinus Pop
 S. Peter an
 pag. 292.

S. Peter af
 let in, or kee
 The prima
 pointed by th
 S Peter th
 the Apostles
 110. 117.

Theodore,
 Contrary, P
 no more power
 Pilgrimage
 ges them selu
 A true pre

A Table.

Contrariwise, Protestants overthrow monasteries, Take their Landes a way. Turne the Monkes and Nunnes out, a doores. And lastly counsell them to couple together, because they like not the life of Monks, that is solus, or to live alone.

N.

The inuention of the golden number, pag. 496.

Number.

O.

Ornaments for the Church, see *Reliques*.

Ornaments.

Such of the cleargie as are out of holy orders tooke wiues, pag. 124. none in holy orders.

Orders.

The great commendations of king Osuuius, pag. 186.

Osuuius.

King Oswalds day kept holy, with Masse & seruice, *Oswald*, pag. 361.

P.

A palle sent from Pope Gregoire to Aug. the first *Palle*, bishop of England, pag. 141.

Another from Pope Boniface, to bishop Mellitus, the third archbishop, pag. 184.

A pall sent by Pope Honorius, to Paulinus bishop of Yorke, pag. 110. 118. & 110.

Pelagius a Brittan borne, pag. 91.

Pelagius.

Pelagianisme, brought into Britannie by Agricola, pag. 105.

Pelagianisme rising in Scotland, opposed by Pope Iohn, pag. 117.

Palladius the first bishop of Scotland, sent from Celestinus Pope, pag. 98.

Palladius.

S. Peter and S. Paul, both liued and dyed in Rome, *Peter*, pag. 199.

S. Peter assured to be such a porter, as hath power to let in, or keepe out of heaven, pag. 301.

The primacie of Canterburie in England, first appointed by the pope, pag. 110.

S. Peter the first pastor of the church, and prince of the Apostles, pag. 171. & 110. & pag. 194. 198. & 110. 117.

Theodore, the first primat of England, pag. 314.

Contrary, Protestants say he was neuer there, That he had no more power then another Apostle, and the like.

Pilgrimage to Rome, a common matter euen for kinges them selues, at our first conuersion, pag. 413. 416.

Pilgrimage.

A true prophesie of S. August. against the Brittan, pag. 110.

Prophetia.

t. Shors,

A Table.

- bishops, fulfilled, pag. 167.
- Processio.** Our faith began with Crosse and procession, pag. 120.
- Punishments.** Abuses of religious persons, punished by God from heauen, pag. 186.
- Punishments, see *Apostasia*.
- K.
- Rome.** The faith of Brittannie, receiued from Rome, p. 82.
- Mellitus the first bishop of London, goeth to Rome to receiue instructions from the pope, how to gouerne the English church, pag. 171.
- Rochester.** Iustus the first bishop of Rochester, pag. 170.
- Reuolts.** Reuolting from the faith in kent, pag. 176.
- Kent returneth to the faith, pag. 179.
- Reliques.** The first destruction of Rome, pag. 93.
- S. Germanus restored sight to a blinde mayden by applying a litle purse of martyrs reliques which he had about him vnto her eyes, pag. 108.
- He tooke vp of the dust of the place, where S. Albans blood was shed, and carried it with him as a holie thinge, pag. 109.
- S. Gregorie sent certaine presents to K. Ethelbert newly conuerted to the faith, hallowed with the blessing of S. Peter, pag. 150.
- King Oswalds armes reserued in a siluer shrine, and worshiped of all men with worthy honor, pag. 244.
- Miracles wrought at the reliques of S. Oswald, pag. 245. Item by the holy washinges of his dead bones, and by the dust of the place which receiued the washing, pag. 257. 258.
- A chip of the tree wheron S. Oswald head was set by the panims, cast into holy water, and giuen one to drinke who was at the point of death, did presentlye heale him, pag. 163.
- S. Aydans bones reserued for reliques, pag. 271.
- Chippes cut from a post wherto he leaned when he dyed wrought miracles, pag. 271.
- S. Furseus body found vncorrupted, pag. 286.
- S. Aydans bones reserued and carried to Scotland for holy reliques, pag. 307.
- Reliques of S. Peter and S. Paul, and of other Saints sent from Rome to K. Oswin, pag. 317.
- Such as were sick or diseased, being put vnder, or but laid by S. Erkenwalds hofse litter, or hauing but the chippes

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the Apostles
Pope Hor
conuerted to
S. Gregorie
dome, prosp
soules before
The Saint
Intercessio
A religious
Edilburge A
aliue, and ob
An Englis
the reliques o
The plague
pag. 361.
Reseruat
Sacrament
Houssing o
death, pag. 37
A song in p
S. Edilred, no
The gift of
lay man mirac

A Table.

chippes thereof, were forthwith healed, pag. 342.

Referuation of the reliques of holie men and wo- Reliquies.
men deceased, pag. 349.

How the body of S. Cutbert was found hole & sound
eleuen yeares after the buriall therof pag. 401. his clo-
thes and bones referued for reliques, pag. 402. 403.

The haire of S. Cutberts head wrought miracles, p. 407

Reliques of the Apostles and martyrs of Christ fetcht
from Rome, pag. 436.

Apostles and martyrs reliques gathered out of al pla-
ces, to place them in chappels and on Altars, pag. 474.

Holy vessells, altar clothes, ornamets for the church,
priestly apparel, certaine reliques and church bookes,
sent by Saint Greg. the pope into England at the first
Christning of the same, pag. 144.

S.

Pope Boniface sendeth king Edwine S. Peters bles- Saints.
sing, and calleth him the kinges guide, pag. 194.

He writeth to his Queene, and sendeth her Saint
Peters blessing, whom he calleth her patron & head of
the Apostles, pag. 198.

Pope Honorius writing to Kinge Eduwine (newly
conuerted to the faith) willeth him to haue in minde B.
S. Gregorie, that so his prayer may encrease his king-
dome, prosper his people, and present them al as cleane
soules before God, pag. 117.

The Saints pray for vs, pag. 160.

Intercession of Saints, pag. 290.

A religious woman praying at the dead corpt of S.
Edilburge Abbess, spake vnto her as she had bene
aliue, and obtained her request, pag. 347.

An English Lady receiued her sight praying before
the reliques of certaine English Saints, pag. 350.

The plague ceased by the intercession of S. Oswald,
pag. 361.

Referuation of the B. Sacrament, pag. 381.

Sacraments.

Sacrament, see Consecration.

Housling or receiuing the holy Communion before
death, pag. 374. & 381.

A song in praise of virginie, and in the honoy of Seng.
S. Edilred, now called S. Andrew, pag. 361.

The gift of singing of holy thinges, giuen to a simple
lay man miraculously, pag. 377.

The

A Table.

- Service.** The order of the English service, chosen from the best orders of other countries, pag. 114.
Order of singing and church service from Rome, pag. 354.
- Synode.** The first Synode of our english church, pag. 337. The second Synode, pag. 366.
The third Synode, pag. 396.
- Scotland.** Scotland see *Bishops*.
- T.
- Tonsure.** Ecclesiasticall tonsure, pag. 197. Et pag. 306. & 419.
Conrad k. of the Marshes and Offa of the east Saxons receiued eccle. tonsure, pag. 463. (493 &c.
Why the cleargie weare shaven crownes, pag. 491.
- V.
- Virgin.** The body of S. Edilburge virgin and Abbess, found whole and vncorrupted, pag. 251.
Queene Edilfride, notwithstanding she was twice married, yet still remained a pure and glorious virgin, pag. 336.
A songe in praise of S. Andres in virginitie, p. 361.
A vision to a soldiar the kinges fauorit, pag. 449.
A vision made to kinge Ecbert, pag. 430.
Visions, see *Apparitions*.
- Vowes.** Vowes made to God, pag. 291.
Vowes made in time of sicknes, pag. 110.
Vowes made in time of warre, pag. 364.
- W.
- Holy water.** A tempest ceased by prayer and holy water, and the diuells driuen away, pag. 106.
S. Greg. appointed Mellitus Abbat, to make holy water, and to sprinkle the churches therewith, pag. 144.
Of holy water see more, pag. 163.
An Earles wife, healed presently with holy water, pag. 416.
- Wilfride.** The life of bishop Wilfride, the Apostle of Suffer, pag. 464.
- Wilbrod.** Wilbrood an Englishman, the Apostle of Friesland, 438.

4. FEB. 62. THE ERRATA.

Page 30. line 19. after these words; fought the yeare of, adde, his empire, which was the yeare of. Page 31. line 16. and Geta bring condemned, reade, and Geta: Geta being condemned, page 124. line first and second, bishops office in, reade, bishops office is in.

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